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"LIBERTY, HO INESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, FEBRUARY 29, 1840. NO 1013.---VOL. XIX.—NO. 9.

RELIGIOUS MISCELLANY.

For the Register and Observer.

POETRY SPECIALLY ADAPTED TO MUSIC.

NO. IX.

Tune: Devizes, as originally set.

A Paraphrase of the Ninth Commandment.

1 Lord, may we act an upright part
Toward all, both friends and foes;
Never indulge a lying heart,
Nor truth unkind disclose.

2 Candid may all our judgments be,
And all our words sincere;
Measured by what we see and know,
Not always what we hear.

3 Slow may we be t' inflict a wound
On one who means no wrong;
Who in good works may still abound,
In holy purpose strong.

4 Ne'er may we hint a vain surmise
Of things beneath a screen;
But may we leave to One more wise,
To judge of things unseen.

5 He will control unknown events
By his all-seeing power;
Just retribution he 'll dispense
In his appointed hour. S. W.

NO. X.

Tune: Swanwick.

A Paraphrase of the Tenth Commandment.

1 No more let envy cloud thy brow,
No more corrode thy heart;
The gift of Heaven acknowledge thou,
Though small may seem thy part.

2 Power, wealth, and fame are transient things,
Thy neighbor's brilliant lot;
And all the pomp and pride of kings,
May scarce survive a thought.

3 The common lot is better far,
Than wealth or power bequeaths;
Ethereal joys, which nought can mar,
And amaranthine wreaths.

4 These come alike to rich and poor;
For all who seek may find
That inmade treasure, great and sure,
A rich and noble mind. S. W.

For the Register and Observer.

THE SCHOOL-BOY.

SKETCH NO. 1.

As I was walking by the play-ground of an Academy in one of our country towns, in which I was to enter the next Monday—it being then Saturday afternoon—my attention was attracted to a crowd of boys in a distant corner. They had suddenly left off their game of ball, and had formed a ring around two of their number, who appeared ready for a fight. On joining them however, I found, that the quarrel was all on our side. John Webster, for I afterwards was well acquainted with him, was not a bully nor a very quarrelsome boy, but it was the fashion of the day to show the proper degree of spirit; and John had been pushed down, was somewhat hurt by the fall, and was more hurt, because as is usual, his play-mates laughed at him. So John had become furiously angry, his face was as red as a turkeycock's, his grey eyes were flashing, his fists hard clenched, and he stood with one foot advanced ready for the battle. Not so was Charles Edwards, his antagonist. Charles seemed averse to the fight; he stood still, not, to be sure, unconcerned—but did not appear either to be afraid of John, or in the least degree angry with him. 'Whip him, John,' cried out some one in the ring, for boys who dare not fight themselves, often love to set others on. Another, and he, it afterwards appeared, was the bully of the school, walked up to John and put on the rim of his hat a chip; 'Now, John,' says he, 'dare him to take that off, and we shall see if the fellow has any spunk.' Charles Edwards seeing the preliminaries of battle arranged, appeared still determined to remain at peace.

'I do not want to fight—I will not fight, I did not push you down on purpose, and I am sorry if you are hurt.'

'You lie,' replied John, 'you lie.'

The lie was given and how could the fight be avoided. All the boys crowded around, eager to get a fair look at the battle. Charles Edwards' face became at first, flushed with anger, and then it was deadly pale; his fingers seemed to twist and curl, his teeth were hard pressed together, he advanced one step towards John, who stood ready for the attack. At that moment suddenly, some new thought occurred to Charles, for he stood still and said with a firm voice, 'I cannot fight—I will not fight.'

'Then take that,' said John, and gave him a blow upon the face. Charles turned away and slowly walked off the ground, the tears running down his face, while the boys shouted after him, 'Coward! coward! coward!'

This was something new to me, I could not account for the boys' conduct. It was a perfect mystery, but I could not help feeling interested for poor Charles, though he had behaved so cowardly. I felt a strong sympathy for the lonely boy whom the whole school so much despised. I did not like to give him up. So I left the play-ground and followed Charles at a distance. He walked up the road about half a mile, got over the stone wall and entered a grove of pine trees. No wonder, thought I, that he wishes to be alone, that he may cry over the disgrace—well may he be ashamed of himself. So impressed was I that he was weeping for his cowardice, that I waited full ten minutes before I joined him, so that he might, in some degree, get over his sobbing to talk with me. I then entered the woods, and quickly found poor Charles. He was sitting on a stone, leaning his head upon his hand, perfectly composed, but so lost in thought, that I had time to look at him, without his altering his posture. His appearance was so striking that I shall never forget it. It is true, he was pale, but there was not one trace of grief, or shame, or sorrow upon his face.

As soon as he noticed me, I told him that I had seen the whole, and asked him why he suffered that boy to impose upon him. 'Why,' said I, 'if you take a blow without defending yourself, you will be disgraced; the littlest boy in school will impose upon you, you cannot get along so—you are strong, you need not be afraid, I will stand by you and see fair play.' Charles replied, 'I am not afraid; I thank you for your kindness to me; but I cannot fight.'

'Why not?' I asked.

'Because,' said Charles, in a low voice, 'when my father sent me to this school, he told me never to return blow for blow, and I promised him that I would not.' 'But,' continued I, 'your father must live out of this world, he can't know anything of schools, if he thinks it safe for boys not to defend themselves. Suppose some one was to offer to kill you, would you not resist?'

Charles replied, 'I don't know what I can do until I am tried, but this I know, my father has been at school himself, and he knows what boys have been, and what they are. He has been persecuted, and even struck, but he would not return blow for blow; but when smitten on one cheek, he turned the other.'

I could not help saying that this was taking the gospel too literally, we must look to its spirit. It cannot mean that we should submit to all evil. People say it only means that we should be generally kind, not quarrelsome or contentious. 'I despise,' continued I, 'a bully, but I would have every one stand up for his rights, and in the school you will be despised if you do not.'

'I must be despised, then,' said Charles, 'for my father has often told me never to explain away his commands because they were difficult to be obeyed. 'My son,' he has often said to me, 'obey me according to my words, if you look to the spirit of them, it will be thereby putting a meaning to them that may suit your own feelings. Oh, how useless are those laws which offenders so understand, as to make them to conform to their own views of right.' 'So I will obey my father in full, when he tells me that his children are forbidden to fight; but since I have been sitting here I have felt how hard it is to obey, and had I not called to mind that he knew what a school was, that he knew what boys were, and how strong would be my temptation, I should have gone back and fought with John Webster. It appeared, when I first set dawn here, almost too hard to bear, to have all the school laughing at me and despising me when I know that I am not a coward, and am as strong as any of them. To be imposed upon by any of them who pleases—not to have one friend among all the boys, it is indeed hard to bear!—But my father knows what is best for me, and I can write to him every day, and before a great while I shall go home. My father will come out to meet me, he will put his arms around me, I can almost see him now looking upon me so kindly, as he always looked when I did right, and when I tell him about this, he will say, bless you my son for you have done well; come in with me and you shall know more fully why I wished you when smitten on one cheek to turn the other. Your brothers and sisters are ready to welcome you home. The thought of this, is enough to make me resolve, come what will, I will not fight.'

I could say nothing to this. I held out my hand, 'Charles you shall have one friend here, I join the school next Monday.' 'He took my hand and then the tears chased each other down his cheeks.—'My father knows best what is good for me. I have taken a blow and I have gained a friend. I see that submission to wrong does not cut one off from human sympathy.'

We walked back towards the school arm in arm, and though as we passed some of the boys they cried out, 'there goes the coward,' Charles was not troubled at it, and I left him at the door of his boarding house, more happy than John Webster who had triumphed over him on the play-ground. ELLIOTT.

Portsmouth, N. H.

For the Register and Observer.

THE MILITIA SYSTEM.

'*Men who have nice notions about* RELIGION *have no business to be* SOLDIERS.'—Lord Wellington.

Surely he ought to know—a warrior all his life. We have taken this motto because we perceive that our Legislature are thinking of compelling *all*, whether they have conscientious scruples or not, to bear arms. We have a word to say upon this subject. But before we enter upon it we wish to say a word upon the establishment and support of a *military* through the Commonwealth. I know that this is called a political subject and not adapted to a religious paper. But I hold that it is a religious and moral question of the highest importance whether the spirit of war shall be nurtured in this Commonwealth—the apparatus of death be paraded through our streets with flying banners, and beating drums. I suppose there are those who would be glad to silence the voice of the religious community on such subjects, by the assertion that they have nothing to do with political subjects; but the opinion is rapidly spreading that there is a rule of duty by which even legislators are to be influenced, and respecting which the good man may speak.

I ask then why keep up military parades, and mimic wars through this Commonwealth? Our Governor recommends that soldiers be paid, not equal to their expenses, but paid something. Now why this expense? to what end, for what purpose? If the cities and large towns think they need a military to protect them from mobs, let them have them. Though the military will get up as many mobs as they will put down even then. But we need no such establishments in the country. It is idle to talk of our needing them. They are a bill of expense and do no good—indeed they are only looked upon as amusement by those who are engaged in them. Had we not better pay for some other, less harmful, and more general amusement in which *all* of both sexes can engage. Say let the state pay five dollars to every young gentleman who will carry a lady a ride, or to a dance. But this is not sober enough, for in fact it is a serious subject, because it may really be that we shall again spend THIRTY THOUSAND DOLLARS for military shows. We do not need them, we need no military, in the country at least, constantly organised. It is a bill of expense upon individuals, and it cherishes the spirit of *fighting*, the worst, most deplorable of all spirits. I ask the people of this Commonwealth if they are willing to permit their earnings to be squandered in this way, for no purpose whatever. How much would this money do for schools, for libraries in our town? There is no reason why this system should be kept up in the country at any rate, we hear no mobs except such as are got up by our military on their muster days. We say then that the system is worse than useless, for it is a heavy bill of expense, and demoralizes the community. Will a Christian community have it? And if they are forced to have it, will they pay for it?

I turn to the other consideration. Are men who believe war to be a sin against God, and goodness: and the sustaining of a military system to teach men to fight and kill each other, a violation of heaven's command, to be compelled to bear arms? Is this threat which is held out true? Is the man who holds that it is sinful to fight, and hence sinful to teach men to fight, and excite them to do it, to be forced to pay for these seminaries in which the art of killing is the branch taught? Does any one believe that they can be forced to do the one, or pay the other. There are those in this Commonwealth who have thought and still think that to do either would be a sin. They will not do either. You may take their property, you may take their persons, you may incarcerate them in your deepest, carkest dungeons, but you cannot make *them* act in the case. There are men who think it is as sinful to kill an enemy as a friend. Suppose they make a law which compells you to kill your friend—would you obey it? No. No man can; nor will those obey you. They will obey God rather than man.

I cannot believe that our legislators will thus trample on the consciences of a portion of their fellow citizens. I cannot believe that these cries from without will influence those within to take such a severe and cruel step. We are told that our property is protected by the military, and that we ought to sustain it. We answer, we have had more property destroyed by the military, than by any other body of men—have been more disturbed of our quiet and liberty by them, than by any other service. We speak of the country. They are to us a nuisance, an evil, which we would gladly pay something to get rid of. We do not admit that our property or persons are protected by the military, we would give more for one school house to protect our rights and property, than for all the military in the country.

But we enter our solemn protest, if such a system is to be established, against forcing men to act in it, or pay for it. We hoped that the system would be permitted to die a natural death, and we still hope that it will not be revived notwithstanding such a process is recommended. But if it is revived, we appeal to the good feelings, and reason of our legislators not to compel any who have conscientious scruples on the subject to take any part in the business. There are many we are confident who cannot do it, and hence will be harmed in their property or persons.

I ought to have said—when upon the subject that the military see that the laws are enforced and that without them civil authority would be worthless,—that we have had ample evidence the past year of how much benefit the military are in sustaining law. No law has been so trampled on as the law respecting the militia by the militia themselves, these protectors of law, bulwarks of justice and order! Where is the company that has not violated the law, openly trampled upon it. They will sustain such laws as they like, they will defy such as they dislike. Where then is this sacred protection to law which the military afford? Echo answers, *Where?* No law can find support from the military which they do not like. Such statements respecting the love of law on the part of the military may sound well, but experience proves them false. The system is evil, and only evil continually. Will an enlightened, will a Christian people sustain it? Will they compel those who think it sinful to adopt it, or to pay for it? Let them answer these questions.

R. P. S.

[From the Lowell Courier.]

THE DUTY TAUGHT BY THE LOSS OF THE STEAMER LEXINGTON.

Extract from a sermon on the above subject, preached in the South Congregational church in this city, on the evening of Feb. 9, by the Rev. Mr Miles.

'*Also in thy skirts is found the blood of the souls of the innocent.*' Jeremiah ii. 34.

After speaking of the impiety of ascribing to the holy Providence of God, what was so manifestly the result of the inexcusable recklessness of man, the sermon proceeds as follows:

The question then arises, at whose door is the guilt of this blood to be laid?

And here we must weigh well the words that we use. Beyond all question we are liable to do great injustice, in the first impulse of our indignant feelings. We single out the immediate agents of the evil, and would visit on them all the punishment which we think the evil merits. But perhaps its chief cause lies behind and beyond those who were more nearly concerned in bringing it about. And in the case before us, while I would not shield those Proprietors and Managers from any just censure which is uttered against them, it is but truth and justice to say, that not on them does the great guilt of this transaction rest. It was *the whole travelling community* that created that Boat, that demanded its cheapest construction, its quickest and unsafe speed, that community that withheld their patronage from safer, because a little slower and a little dearer, modes of conveyance, and rushed to that which saved a dollar to their purse, and an hour to their time. Undoubtedly he who provides a perilous conveyance merely to entrap the ignorant and unwary should be held accountable to strong, and if need be, to severe laws. But when one universal eagerness for cheapness and speed, pervades the whole community, it is too much to expect that Proprietors and Managers should alone be unaffected. It is too much to expect that they should not pretty largely share the prevailing feeling when all their *interests* are by it promoted. And when destruction cometh, as inevitably it will come, as the result of this wide spread mania, it is too much that they alone should bear the brunt of public indignation.

And yet this is common. In those disasters which, a few years since, occurred in frightful rapidity upon the Western rivers, when so many fair sons of New England met with an untimely end, how often did we hear the severest censure uttered against the Commanders of Boats that plied on these distant waters. Did we forget that *they* equally with their passengers, had their lives and their property at stake, and that in all cases it was for their interest to conform their practice to the popular feeling of the time and the place. And I am sure that they who have passed up and down these rivers beyond the mountains, will bear me witness, that it was not so much the individual will of Proprietors and Managers, as the universal eagerness of the travelling community to *press on*, to save a little *time*, or a little *money*, to outdo a contending rival, at any rate to go speedily ahead, this eagerness it was that urged those Boats beyond their measure of safety, and ended in spreading devastation and death around. Nor is this the case at the west alone. It is true all over our land. It is well known that here is the cause of by far the greater part of all the disasters that have occurred to vessels propelled by steam throughout all our waters—it is our prevailing spirit as a people, our impatience of any delay, our zeal to outrun every body and every thing, our eagerness to sacrifice comfort, health, safety, and willingness to expose life for the sake of *gain*, of money or of time.

Yes, and this is the cause of that awful event which has sent more than the ordinary bitterness of death to so many households, and a thrill of horror throughout our land. Let us not think to lay all its guilt at the doors of those alone who owned and conducted that ill-fated Boat. It is shared by this whole community whose rage for cheapness and speed created that Boat, patronized it, and hailed to the very [illegible] its destruction gave it their support. [illegible] caused their children to pass through the fire to Moloch, and of others who cast themselves to be crushed before the wheels of Juggernaut. But how many hundred victims have we sacrificed, within a few years, on the altar of our Mammon? And shall not their blood cry aloud from the depths of the sea? Yes, from the blackened hulls on our coasts, from the shattered wrecks on our rivers and our lakes, it goes up unto God, who will demand it of this generation. And every man who by his influence and example, hath encouraged this recklessness of human life shall answer for it. 'Also in thy skirts shall be found the blood of the souls of the innocent.'

And shall this sweeping destruction of life go on? Shall other Homes and Pulaskis and Lexingtons, be the floating funeral pyres of other hundreds of the beautiful, the honored, the good—of husbands and fathers, of wives and children, driven from the burning flames to be swallowed up by the waves? And as science and enterprize has just opened the Atlantic to navigation by steam, shall *that* prove to be the great highway to destruction? Shall thousands of our sons and daughters people its depths, and their bones roll and bleach at the bottom of its heaving tides?

May God in his infinite mercy forbid! Let us hope that He whose gracious work it is to bring good out of evil, will overrule this awful occurrence to some useful end. Let us pray that it may strike a salutary fear into all our hearts. May it rebuke our grasping, hasty spirit, which leads us to trifle with our life, and the lives of hundreds to secure a little worldly gain. Especially let each one of us feel that we have a duty to perform. Whenever we go forth from city to city, or from one end of the river to the other, let us prefer to pay a full price for our conveyance, and spurn the cheaper offers of the reckless and the desperate. Let us resolve that we will turn and pass some other way, we will not hesitate to loose weeks of our time and tempting chances of gain, rather than give the least encouragement to those whose ways of cheapness and speed are ways of death. And let us do more than we have done, both to feel ourselves and to promote in others the true spirit of sincere practical religion. If any people on earth ever needed that spirit, it is this people, to give us moderation and sobriety, to correct our foolish estimate of the importance of the things of this life, and to chasten our worldliness with the thoughts of the realities of eternity.

SAYINGS OF GOOD OLD ISAAK WALTON,

Who died in 1683, *Aged* 90.

THE NIGHTINGALE.

He that at midnight, when the very laborer sleeps seeurely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and re-doubling of her voice, might well be lifted above earth, and say, Lord, what music hast thou provided for the saints in heaven, when thou offerest bad men such music on earth.

WEALTH.

As for money, neglect it not; but note that there is no necessity of being rich, *for there be as many misers beyond riches as on this side them:* and, if you have a competenee, enjoy it with a meek, cheerful, and thankful heart.

HOW TO CHOOSE ONE'S COMPANION'S.

To speak truly, your host is not to me a good companion, for most of his conceits were either Scripture jests or lascivious jests, for which I count no man witty, for the devil will help a man that way inclined to the former, and his own corrupt nature, which he always carries with him, to the latter. But let me tell you, *good company and good discourse are the very sinews of virtue.*

THE FIELDS AFTER A SHOWER.

And now my lecture is ended with this shower, for it has done raining; and now look about you and see how pleasantly that meadow looks; nay, and the earth smells as sweetly too. Come, let me tell you what holy Mr Herbert says of such days and flowers as these, and then we will thank God that we too enjoy them.

Sweet day, so cool, so calm, so bright,
The bridal of the earth and sky;
Sweet dews shall weep thy fall to-night,
For thou must die.

Sweet rose whose hue, angry and brave,
Bids the rash gazer wipe his eye;
Thy root is even in its grave,
And thou must die.

Sweet spring, full of sweets, days and roses,
A box where sweets compacted lie;
My music shows you have your closes,
And all must die.

Only a sweet and virtuous soul,
Like seasoned timber, never gives,
But when the whole world turns to coal,
Then chiefly lives.

MEEKNESS.

And I thus sat joying in my happy condition, I did thankfully remember what my Savior said, that the 'meek inherit the earth;' they enjoy what others possess and enjoy not; for meek, quiet-spirited men, are free from those high, those restless thoughts which corrode the sweets of life; and they, and they only, can say as the poet has happily expressed it—

Hail blest estate of lowliness!
Happy enjoyments of such minds,
As rich in self contentedness,
Can, like the reeds in roughest winds,
By yielding make that blow but small,
At which proud oaks and cedars fall.

THANKFULNESS.

That our present happiness may appear to be the greater, and we the more thankful for it, I will beg you to consider with me, how many do even at this very time lie under the torments of the stone, the gout, and other pains which we are free from. And every misery that we miss is a new mercy, and therefore let us be thankful.

CONTENTMENT.

Can any man charge God that he hath not given him enough to make his life happy? No, doubtless; for nature is content with a little; but when we might be happy and quiet, we create trouble to ourselves.

[Extracts from Lord Brougham on Education.]

EFFECT OF HABIT ON THE INFANT MIND.

'I trust every thing to habit; habit, upon which, in all ages, the lawgiver, as well as the schoolmaster, has mainly placed his reliance; habit, which makes every thing easy, and casts all difficulties upon the deviation from the wonted course. Make sobriety a habit, and intemperance will be hateful and hard; make prudence a habit, and reckless profligacy will be as contrary to the nature of the child grown an adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly regarding the truth—of carefully respecting the property of others—of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as little think of lying, or cheating, or stealing, as of rushing into an element in which he cannot breathe.'

EARLY FORMATION OF GOOD HABITS.

'If a child is neglected till six years of age, no subsequent education can recover it. If to this age it is brought up in dissipation and ignorance, in all the baseness of brutal habits, and in that vacancy of mind which such habits create, it is vain to attempt to reclaim it by teaching reading and writing. You may teach what you choose afterwards, but if you have not prevented the formation of bad habits, you will teach in vain.

'An infant is in a state of perpetual enjoyment from the intensity of curiosity. There is no one thing which it does not learn sooner or better than at any other period of life, and without any burthen to itself or the teacher. But learning is not all, nor the principal consideration—moral habits are acquired in these schools; and by their means children are kept out of the nurseries of obscenity, vulgarity, vice and blasphemy. In the establishment at Westminster, none but children between three and five years of age are admitted, and there they are kept out of the streets, and taken care of by a paternal, indulgent dame, while their mothers are set at liberty to go out and work. Whether the children learn less or more is of little consequence. The moral discipline is the great consideration.'

[From the Olive Leaf and Herald.]

ADDRESS TO THE RUM SELLER.

In what words shall I address you? Shall I appeal to those kindly sympathies which warm the heart, and exalt the character of man. Shall I ask you to pity, and relieve suffering too great to be borne? Alas? you cannot *pity* such misery, or you would not be the means of inflicting it—you cannot *relieve* it, unless you return the very coin taken from the poor victim of your regular and constant determination to get *wealth*, even at the price of human blood. Have you a *wife*? Let us imagine for a moment, how you and a wife must live together if we judge of your conduct to her upon the principles which regulate your actions toward all men—you must be *cold hearted*. Does she come to your side in woman's gentle trustfulness, and press on your cheek the warm kiss of affection? You repel her from you—you reject her caresses roughly—perhaps she is greeted with a rude oath; indeed you may go so far, should she hope to win you to a milder mood, and still pursue her endearments, you may even *strike* her. Do you recoil from this accusation, as you look upon a pretty woman, who is wedded to you in holiest ties? Do you even smile at the idea that you could *strike* her? And why not? I may expect consistency from you, and if you deliberately send a poor drunkard home to *kill* his wife, you would certainly act in character to *beat* your own. What if she is young and lovely, so was *once* the wife of him to whom you sell your 'fire-water.' When first he called her wife, she was young, fond, lovely as health and happy hopes could make her. So she continued until you with words of sophistry and artful pursuasions, hired her husband to take his first glass of *poison*.—Poison to all that is good and generous; poison to all that is pure and holy; poison to the sweet atmosphere of home. Poison to the growth of happiness; poison to life itself. Since then her blooming cheek has gradually paled, as hour after hour she waited in sleepless anxiety for his coming. Her bright glance has faded, quenched by frequent tears, and her beauty 'soiled with weeping' has departed! What is that to you? Oh nothing! Can you say so at the *Judgement Day*? I tell you that you will meet one and all of the army of drunkards you have made before the throne of God, and you cannot hide your secret motives from his piercing glance. You cannot say to *Him*, I did not *know* that he would *kill* his wife or get killed himself, for conscience will reply, 'You did not *care* if he did.'

While you obtained his last pittance, you little thought what became of *him*. His *money* was all you desired, and you heeded not if, in obtaining it, you sent his soul to everlasting perdition. Nay! you even laughed at the suggestion, that you might meet him there. Yet lay it well to heart, in spite of your belief, you *will* do so, unless you speedily repent and forsake the 'evil of your way.' Seller and drinker, in the 'blackness of darkness forever.' Alas! what companionship will *that* be; mutual recrimination and suffering your portion in the endless ages of Eternity; after you have sent a few more bloated victims to the drunkard's unhonored grave; after you have broken the hearts of a few more patient enduring wives; after you have given to the Alms-house a few more pale, spiritless, timid and maimed children; after you have taken your ease upon the profit of the lost happiness of your fellow creatures, *then, you too must lie down in the grave*! 'For man goeth to his long home.' And shall you rest there, sweetly and quietly awaiting the glorious morning of the resurrection, when all good men shall hasten to hail their Redeemer amid the clouds of Heaven? If you have answered the purpose of your creation; if you have added to the happiness of your fellow beings, (for God has placed man to be happy in pure rational enjoyment, and to make others so,) if you have comforted the widow in her hour of lonely desolation; if you have ministered to the necessities of the poor ragged starving orphan; if by mild persuasion, kind entreaty, and stern reproof you have reclaimed the wandering sinner from the error of his ways and saved a soul from Hell; if your hand has ever relieved the wants of those less bountifully blest than yourself; if in your own house you have governed the members of your family right, giving them an education and habits, which make them useful on earth and happy in Heaven. If in all these you have discharged the duties of that noblest of all God's wonderous works, *a conscientious man*, then arise and come to your reward. The grave cannot bind you down to the dust, you will cast aside as the warrior lays his armor by in millennial days, as a robe never again to be put on, and you will spring forth a glorious form clad in your garment of beatiful, unfading Immortality; you will come joyously up to enter the gates of the New Jerusalem. But if instead of *these* acts, you have all your life been doing just the *reverse*; if instead of encouraging *virtue* you have devoted all your powers to the promulgation of *vice*; if instead of comforting the widow, you have first destroyed her peace, by giving her a tyrant in place of her once tender husband, and then led her to weep over his untimely grave, and mourn the wreck of her brightest earthly hopes. If instead of relieving poverty and want, your study by night and by day, has been how to get the whole property of your neighbors and make them inmates of an Alms-house; if instead of comforting the wretched child, you send his father home to beat and maim him; if instead of preventing crime, you by the use of your *potent weapon*, put *into* the *heart* of a man the will to commit murder, and put out of his *head* that reason and discretion which would prevent his doing it; if instead of bringing up your children to 'fear God and eschew all evil,' you inure them to the atmosphere of your *shop*, (where you deal destruction, moral and physical, upon all who stop within its walls,) teach them the taste for your spirits, and most probably send them in premature age 'to the house appointed for all living; if you do all these things in the face of God, and in defiance of the principles of his Gospel, where will your place be on the dread day of accounts. Will it be *Heaven*? Have impurity, unholiness, sin, any companionship with the brightness of Holiness? Has evil passion, hatred of your kind, any thing in common with the extended benevolence of Heaven? Has your black conscience any sympathy with the 'glorious sun of Righteousness?' If *no*! your place is not *there*; with the 'spirits of just men made perfect' you can have no home; but you will *find* a fitting abode. I will not lift the curtain of futurity, and with the hand of truth, show you the society you would meet in the sinner's 'Place.'—Haste then to repent, 'lest this evil come upon thee.' *Now* is the accepted time, let it not pass away; no matter if *others* sell. Will the destruction of their souls make the loss of yours more tolerable? Hasten then to cleanse the 'skirts of your own garments.

Envy is a passion whose characteristic is cowardice, no less than malice and detraction.

YOUNG MINISTERS.

[Extract from a Sermon of Rev. Wm. Southwood.]

The candidate for the Christian ministry, must have qualifications for his work—*who shall be able to teach others.* To have embraced and understood the gospel, and to have given proofs of great Christian fidelity, though of the greatest importance, is not all which is necessary in a preacher of the gospel. He who teacheth others must apply himself to the acquisition of knowledge—must know what is necessary to be taught, and be 'apt to teach' it. And the very first thing will be to learn that he knows but little.

Young men generally will have a great deal to unlearn. May I address myself for a moment to such. I have apologized for what may appear to be out of place. Young men are now, in general, too wise; they are wiser than those around them who are their seniors, as if by a law with which the horticulturist is familiar, that the younger the tree the finer fruit.

Permit me to ask—how did you get your knowledge? Was it by reading? No! for you have only read a few books; yet you are wiser than those who have read many. Perhaps you can only read books in one language, or two at most, yet you are wiser than those who can read several. Does wisdom come from observation? No! for you are wiser than those who have had much opportunities; your experience has been within a very narrow circle, and in that you have been driven round by the impetuosity of youthful passions, and perhaps, the demon of excitement has driven you from one thing to another, without giving you an opportunity of correctly estimating any; yet you have become wiser than persons of extensive travel, who have passed through the same scenes, with the same feelings, and with the advantages of subsequent review, with passions calmed, and prejudices subdued. Are the youth of the present generation endowed with minds of such superior natural vigor, and capacity, and acuteness, that without education, and reading, and reflection, and experience, they *must* be wiser than those born a few years before them? Or is the heart become so pure and are the dangers of falling by youthful inexperience, so few at the present period, that the restraints of caution, and counsels which were of such vast importance a few years ago, are now no longer necessary? One would think that the hill of life which mankind is travelling, had now around its foot an atmosphere clear and bright, sparkling with images of extraordinary perfectness, and presenting the wonderful phenomenon of the tender bud and the ripe fruit being the production of the same day; and nothing was permitted to interfere with the grandeur of the scene. While the uppermost part to which men have ascended, after years of toil, is enveloped in mists and darkness; that the order of nature is reversed, and like an inverted cone, they who are at the base, can see further than those near the apex.

This, however, is a delusion. The modest and persevering are the only persons who obtain knowledge, and keep it; and this, our young brethren in the ministry, and those who are preparing for the field, should never lose sight of. The advice of the apostle is of universal application, but it is peculiarly valuable to the Christian minister: 'If any man seemeth to be wise, let him become a fool, that he may be wise.'

HISTORICAL SKETCHES OF ATHEISM.

Infidelity made its appearance in England in the sixteenth century; but it had not become matured into the form of Atheism before the middle of the seventeenth. Thomas Hobbes, of Malmesbury, did not profess to be an Atheist; yet he as well deserves the name as some who have been more open in their professions. He 'represents the human soul as material and mortal, discards all natural distinction between moral actions, and (keeping God quite out of sight) makes morality to depend entirely on the will of the civil monarch.' His example was followed by John Joland, who lived at about the same time with him. Joland published a work entitled *Pantheisticon*, in which he avows himself a favorer and admirer of the philosophy of Spinoza, which acknowledges no God but the universe.

From England, Infidelity and Atheism were transported into France in the early part of the eighteenth century. Voltaire, D'Alembert, and Diderot, assisted for a time by Frederic II, king of Prussia, entered into a secret combination to effect the overthrow of the Christian religion, and with it all the established forms and institutions of civilized life. In their books, prepared for general circulation, and actually circulated to the widest extent possible, we find the following doctrines, some of them standing alone in their naked horrors, others surrounded by sophistry and meretricious ornaments, to entice the mind into their net, before it perceives their nature; 'The universal Cause, the God of the Jews and Chistians, is but a chimera and a phantom.' 'The phenomena of nature, so far from bespeaking a God, are but the necessary effects of matter prodigiously diversified.' It is more reasonable to admit, with Manes, a two-fold God, than the God of Christianity.' 'We cannot know whether a God really exists, or whether there is the smallest difference between good and evil, virtue and vice.' 'All ideas of justice and injustice, virtue and vice, glory and infamy, are purely arbitrary, and dependent on custom. Remorse of conscience is nothing but the foresight of those physical penalties to which our crimes expose us. The man who is above the law can commit, without remorse, any dishonest act that may serve his purpose.' 'The fear of God, so far from being the beginning of wisdom, is the beginning of folly.'

The above extracts from the correspondence and published writings of these men may suffice to show the nature and tendency of the dreadful system they had formed. At the same time they, and others associated with them, were indefatigable in the diffusion of their principles. Their grand Encyclopedia was converted into an engine to serve this purpose. They poured forth tracts and books in great abundance, and by means of hawkers and pedlars, contrived to scatter them in all the provinces. By degress they got possession of nearly all the reviews and periodical publications. They instituted an office to supply schools with teachers. They acquired an unprecedented dominion over every species of literature, over the education of youth, and over the minds of all ranks of people, and thus prepared the way for those terrible scenes of revolution and bloodshed which were exhibited in France toward the close of the century. 'The miseries,' says Dr. Dwight, 'which were suffered by that single nation, in the course of a few years, have changed all the histories of the preceding sufferings of mankind into idle tales. They were enhanced and multiplied, without a precedent, and without end. The whole country seemed to be changed into one great prison; the inhabitants to be converted into felons; and the ordinary doom of man commuted for the violence of the sword, the bayonet, and the guillotine. It appeared for a season, as if the knell of the whole nation was tolled, and the world summoned to its execution, and its funeral. Within the space of ten years not less than 3,000,000 of human beings are supposed to have perished, in that one country, through the influence of Atheism. were the world in general to be guided and governed by the same principles, what crimes would not mankind perpetrate; what agonies would they endure?'—*Biblical Repository.*

For the Register and Observer.

MORAL EDUCATION.

I have endeavored to assign some sufficient reasons why morals should constitute a distinct port on of an elementary or common school education. Morality, in this respect, differs not essentially from other departments of study, except in the superiority of its claims. Why is it regarded as of peculiar moment that youth be devoted to the acquisition of every species of useful knowledge? The reply is ready.—Because, while the mental faculties are unfolding, their plastic nature is more easily moulded than when age and custom and prejudice have indurated their texture; and because, as knowledge is serviceable to men through life, the earlier it is gained, the greater the advantage to himself and the world. In either of these views, morality—by which I here mean, 'Love to God and man,' holds the same preeminent position. By the very constitution of our nature, youth is adapted to piety and piety to youth. It enters in, dwells and makes lovely. Religion is a topic on which men's opinions, once settled, are with the greatest difficulty changed or modified. Is it not of consequence, then, that truth gain a seat and an audience, before falsehood has usurped her throne? Besides, there seems a peculiar fitness in dedicating the promise of life, the fresh, vigorous, untainted powers to the service of their creating Parent. It is no 'maimed offering,'—of exhausted sensibilities and feeble decrepitude; but the young, the innocent are consecrated, without blemish or spot, an acceptable sacrifice. Language has labored to pourtray the beauty and gracefulness of holiness in the child. Inspiration has touched it with living colors. Poetry has sung its everliving and mild splendors, Genius has paid to it its lofty tribute.

But, still farther; morals should be taught in schools for the sake of the influence upon the schools themselves. Pitiable indeed, is that instructer, who has no appeal save to his own subordinate authority; pitiable, too, the pupils that have no more exalted aims set before them than conformity, they know not why, to rules given them, they know not wherefore,—whose whole circle and utmost height of virtue reach only to an escape from punishment or to gain a trifling premium,—who are never permitted to see other purposes for which knowledge and truth exist, than the service they render us to-day, tomorrow, or even through this life. That school must want interest, because there is no uniform exalting motive. Those scholars can never expect success, for even their Heavenly Father's blessing is not invoked upon their labors. Is it not, in the name of all reason and conscienee and right, is it not wise to be teaching the highest while we teach the lesser truths? And while we unfold the laws and principles of the outward world, shall we not also be unfolding that wider law, that deeper principle, that most precious, upward-pointing truth, without which all else were aimless, dark, worthless.

Nor are we urging what no one denies, what has never been opposed, when we thus speak of the importance of moral teaching in the daily routine of popular instruction. Men are but just beginning to receive it; they are just acknowledging the justness, the rightness of the claim.

And, once more, morals, religion, should be made a part of popular elementary instruction, because there it may so easily be shown how every other science, each branch of study, every object of intellectual pursuit may be made contributory to this—the parent of them all, how all are manifestations of the attributes of the Infinite and Eternal One, how all should lead the thoughts upward to His sovereign, parental power. Whatever is made the subject of knowledge, the learner should be made acquainted with these, its highest relations. In the very constitution of the globe itself, in the chemical properties of its minutest particle, and in the diversities of its geographic distributions, with their several adaptations; in the multiform use of human language; in the mechanical laws that govern with mathematical exactness the massive forms of matter; in the historic page, opening the deep springs of action in every age, the causes of revolutions and all the vast theatre of a guarding Providence over the destiny of empires; in the science that unfolds the delicate petals of the flower that blossoms at our feet, as well as in that which measures the circling journeys of those silent yet speaking worlds that wander through immensity,—in all these are traceable the legible lessons of morality, the republished beneficence of the Omnipotent. And yet more, when we contemplate our inward being, the sentient, thinking, deathless principle, through all the speculations of abstruse philosophy, through the rapturous and holy musings of enthusiastic meditation, are we led upward, till imagination itself is lost in the boundless Central Source, the Universal Mind.

It is obvious that the teacher should have the most thorough acquaintance with the scholar's habits of mind, modes of thinking, degree of moral sensibility. And no one who has failed to acquire this prime requisite is entitled to the honor of his profession or the public's confidence. As reasonably might a man aspire to eminence as a legal counsellor who had never turned the leaves of jurisprudence; or to be sought after, for his surgical skill when he had never probed a wound or traced the course of an artery; or assume to himself the title of an accomplished engineer with not an instrument for taking elevations and depressions, and not a passing acquaintance with arithmetical analysis. But having familiarized himself with the mode of access to the very inner sanctuary of the child's best affections, let him avail himself of every golden opportunity to effect all that is desirable in moral teaching.

Teach the scholar to be true, to be a lover of truth, because truth is the everlasting heritage of the soul. Teach him to be pure, for purity is the white, angelic robe of virtue; no being can be, or was ever estimable or lovely or honorable without it; teach him to abhor impurity as a loathsome, disgusting contamination. Teach him activity, industry, efficiency, that wherever there is life there must be action. Sloth stupefies, prostrates and destroys. Labor is the very condition of manly existence. Show him how all animated creatures are *working* around him; that even the unorganized elements are at work, wherever the winds wander and the waters wear. Teach him candor; for the guileless bosom needs not the cloak of deception, disguise or concealment; giving utterance to its own sincere opinions, ever speaking them through the open brow and fearless expression, it recommends itself to confidence and invites respect. Teach him a soberness that is always cheerful; an unyielding integrity softened by a becoming deference; a dignified self-respect, balanced by a reverence for superiority for the great and good of every age. I would even say, teach him politeness as a moral quality; for what is true politeness but seeking, in every minute particular, the happiness, the convenience, the good of others as paramount to our own? Teach him a charity that knows no narrower limits than those the God of Love has formed; a liberal-mindedness that 'spans the universe' and recognizes in humanity the glorious impress of Divinity. Teach him moral energy and moral independence, that the world's temptations are to break around him, while he stands unbended, yet invincible; that he has powers within him that may shake the citadel of antiquated error, and insure to him a triumph that the world's pageantry can never equal. Teach him a faith that lays hold on the pillars of eternal life, and stands moveless amidst the storm and tempest. Teach him, above all, teach him to worship God.

Such have appeared to be some of the reasons wherefore moral study is important to the early stages of intellectual existence. I have previously attempted to assign a few of the modes in which moral truth may best address itself to the youthful mind. If education be, what it has been well defined to be, 'the progressive and harmonious developement of all the intellectual and moral powers, an entire subjection to right principles, and the acquisition of such knowledge as shall enable us to fill well the stations for which we were, by Providence, assigned,' how can we, how should we escape the conviction, that morals are its deepest fundamental principle?

Educate, then, the child. Educate him in the facts and reasons of *things*, in the useful truths of science, in the beauties of art, the wisdom of sages and the deep searchings of philosophy; but with all, first of all, and above all, educate him morally, in those high relations that bind him, inseparably and forever to mankind, to angels, to the seraph and his God.

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CHRISTIAN REGISTER.

BOSTON, FEBRUARY 29, 1840.

Lectures on the elevation of the Laboring Portion of the Community. By William E. Channing.

Those who have read the Lectures on Self-Culture will feel sc[illegible] these into their hands. They are a proper and worthy conclusion to the discussion commenced in the first—the mature thoughts of a mind whose beauty and force few can resist. The three should be bound together and put in the possession of every man and woman in our country. They express and inculcate truths equally applicable and necessary to the rich and the poor, the laborer and the idler. They breathe a spirit into which every person must be baptized before he can be fitted for this position and duties as an American citizen. They pour just contempt on certain notions, which make a multitude of silly people more silly, and some of whom better things might have been expected. Probably than the author there are none who more clearly perceive the true interests of our country and the means essential to their promotion. A great subject is here presented that presses itself constantly on the consideration of every thoughtful and patriotic man. What can be done to improve the great body of our people? Politicians and demagogues are doing enough to inflame their prejudices and passions. But what can be done to improve them? They are deceived and deluded to a most woeful extent—what can be done to enlighten them? The energies of accumulation, business, and commerce, are rapidly developing, what can be done to call forth the moral and intellectual resources that are slumbering and dying about us? This is the great question that must occupy the thoughts of every wise and good man. Compared with it, how poor appear those in regard to particular measures, or the ascendency of particular parties and men. Our destinies do not depend on measures or individuals—but on the moral condition and progress of the whole people. It is not politics but morals that can promote our greatness and glory—not statesmen, but those who can quicken the higher faculties of the soul—not they who can open the sources of material prosperity, but those who are themselves fountains of living waters. The man who sends through society a purer and higher impulse, whose influence enlightens and elevates those about him, whose example illustrates the dignity of integrity and the beauty of holiness, the voice of whose life encourages the good and rebukes the bad—*he* is the real patriot. It cannot be doubted that our people are greatly wanting in intelligence, self-respect and self-command. They have if any but feeble and dim perceptions of their true interests. Almost daily something occurs that brings home the conviction that a vast work is to be done before there can be any safety or any just confidence as to the future. It must be done quickly too. The tides that are setting in will soon be too strong for resistance. In their wild and relentless might they will drive us on to these fearful rocks, that are dripping with the blood of nations. Let the wise and good among us consider without ceasing what can be done to elevate the great body of our people?

We give a short extract.

I have thus spoken at large of that Force of Thought which the laborer is to seek as his true elevation; and I will close the subject with observing, that on whatever objects, or for whatever purposes this force may be exerted, one purpose should be habitually predominant, and that is, to gain a larger, clearer comprehension of all the duties of life. Thought cannot take too wide a range; but its chief aim should be to acquire juster and brighter perceptions of the Right and the Good, in every relation and condition in which we may be placed. Do not imagine, that I am here talking professionally, or sliding unconsciously, by the force of habit, into the tone of the pulpit. The subject of Duty belongs equally to all professions and all conditions. It were as wise to think of living without breath or of seeing without light, as to exclude moral and religious principle from the work of self-elevation. And I say this, because you are in danger of mistaking mere knowledge for improvement. Knowledge fails of its best end, when it does not minister to a high virtue. I do not say that we are never to think, read, or study but for the express purpose of learning our duties. The mind must not be tied down by rigid rules. Curiosity, amusement, natural tastes may innocently direct reading and study to a certain extent. Even in these cases, however, we are bound to improve ourselves morally as well as intellectually, by seeking truth and rejecting falsehood, and by watching against the taint which inheres in almost all human productions. What avails intellectual without moral power? How little does it avail us to study the outward world, if its greatness inspire no reverence of its Author, if its beneficence awaken no kindred love towards our fellow creatures? How little does it avail us to study history, if the past do not help us to comprehend the dangers and duties of the present; if from the suffering of those who have gone before us we do not learn how to suffer, and from their great and good deeds how to act nobly; if the [illegible]pement, of the human heart, in different ages and countries, do not give us a better knowledge of ourselves? How little does literature benefit us, if the sketches of life and character, the generous sentiments, the testimonies to disinterestedness and rectitude, with which it abounds, do not incite and guide us to wiser, purer, and more graceful action? How little substantial good do we derive from poetry and the fine arts, if the beauty, which delights the imagination, do not warm and refine the heart, and raise us to the love and admiration of what is fair, and perfect, and lofty in character and life? Let our studies be as wide as our condition will allow; but let this be their highest aim, to instruct us in our duty and happiness, in the perfection of our nature, in the true use of life, in the best direction of our powers. Then is the culture of intellect an unmixed good, when it is sacredly used to enlighten the conscience, to feed the flame of generous sentiment, to perfect us in our common employments, to throw a grace over our common actions, to make us sources of innocent cheerfulness and centres of holy influence, and to give us courage, strength, stability amidst the sudden changes and sore temptations and trials of life.

TEMPERANCE CONVENTION.

We have as yet said nothing in regard to this meeting, as we did not attend its sittings, and it has taken us some time to learn satisfactorily what was said and done. It was one of the largest and most respectable ever assembled in the state. The amount of talent and worth it combined, cannot fail to give high satisfaction and confidence to the friends of the great cause. The venerable and distinguished, youthful ardor, and the calm resolution of age, the learned lawyer, the hardy farmer, the industrious mechanic, the pious, wise and patriotic were there. Let the legislature repeal laws intended to protect the people from their direst foes—so long as temperance can summon together such men, in such numbers, she has nothing to fear and every thing to hope. She wields a moral force which must finally triumph. Her enemies cannot essentially or lastingly harm her. Let her friends prove themselves worthy, honest, disinterested, fearless and [illegible] combinations of rum dealers, nor the interests of party politics, nor the gates of hell shall prevail against her. She makes her appeal to all that is good in man, to all that is fearful in our advancing fortunes as a people, and to all that is benevolent and dreadful in the character of God. Such appeals cannot be long resisted. The throne of temperance is built on a rock, and the storms of human passion cannot shake it. And it is quite possible the trial her cause is now passing through, may relieve and renew its energies. The feeble, timid and vain will be scattered to their own homes and business. And this is a result to be desired. Twelve honest and devoted men can effect more, than a multitude, seeking bread, excitement, and signs in the heavens. An enterprise, depending for success on the developement and application of moral power, gains only through accumulations of *disinterested zeal.*

As matters are, we do not regret that the law is repealed. It was doing probably as much harm as good. But we do regret exceedingly, that there was not virtue and intelligence enough in the community to sustain it in all its force and dignity. Massachusetts is not yet worthy of so great honor. Much is to be done before she can add a page so glorious to her history. And the friends of temperance must wake to new effort. They now can see clearly, that their work is far from being finished. Let their voices, in every variety of tone, be heard through the length and breadth of the Commonwealth. And they may well rejoice that they are surrounded with so fine opportunities for the exercise and cultivation of all that is benevolent and noble in their nature.

We give the resolutions passed at the convention. It will be seen there is an *apparent* difference of opinion in regard to one subject—but we are persuaded it is more apparent than real.

1. ***Resolved,*** That under the Constitution of Massachusetts, 'the people have a right, in an orderly and peaceable manner, to assemble, to consult upon the common good,' and that in the exercise of this right, the Convention has met, and will express our views upon the momentous interests involved in the Temperance reformation.

2. ***Resolved,*** That we gratefully recognize the Divine Goodness in directing the attention of the community so extensively to the numerous evils of using intoxicating liquor as a beverage, or furnishing it to be used by others—and in leading such multitudes to abandon these vicious practices.

3. ***Resolved,*** That as the use of intoxicating liquor as a beverage is proved by numerous decisive facts, to be not only needless but hurtful to the social, civil and religious interests of men, as it tends to form intemperate appetites and habits, and thus to destroy the happiness and usefulness of many, and greatly to injure the community, it is the indispensable duty of all to abstain from it.

4. ***Resolved,*** That as the sale of intoxicating liquor, to be used as a beverage, is as really needless, as such use of it, and tends to promote and perpetuate the same evils, it ought also to be universally abandoned.

5. ***Resolved,*** That all legislation which licensed the sale of intoxicating liquor, to be used as a beverage, was based upon the supposition that such use was required by the public good, and as that supposition is now proved to be erroneous, all such legislation ought to cease.

6 ***Resolved,*** That the proper way to restrain a vicious practice, is not to license it—but so far as the public good may require, to defend the community from its evils.

7. ***Resolved,*** That no man has, or can have, a moral right to prosecute a business which tends to corrupt and injure his fellow men—and no legislature has a moral right to license any individuals to pursue such an employment.

8. ***Resolved,*** That as the licensing of sin, tends to shield it from public odium, by presenting for it a legal justification: legislators do great evil when they give to vicious practices the sanction of law.

9. ***Resolved,*** That the prohibition of such 'private business' and such 'pursuits of individuals,' as are inconsistent with the public good, and tend to destroy the best interests of the community, is not a 'sumptuary regulation,' nor is it a violation of any 'private rights;' but it is a proper mode of defending the community from the evils which the 'private business,' and the 'pursuits and employments' of certain individuals, are adapted to bring upon it.

10. ***Resolved,*** That while some practices, on account of the mischief which they do to the community, are justly punished as crimes, it is *unjust* to the community, that other practices, which do still greater mischief, should be permitted to be continued; and especially under the sanction of law.

11. ***Resolved,*** That although Legislation may promote or obstruct the progress of Temperance; yet the chief reliance of the friends of Temperance must be upon the influence of truth, enforced by a correct example; and they have a right to expect that Legislation shall not be of such a character, as shall tend to prevent the influence of 'moral means' over the minds and hearts of men.

WATCHMAN OF THE SOUTH.

It will perhaps be recollected by some of our readers, that the Editor of this paper some time since, made a charge against Dr Priestley, the correctness of which we much doubted. He stated that Dr P., on some occasion, speaking of Jefferson, remarked 'it is commonly reported that he is an unbeliever, if so he is not far from us,' i. e., Unitarians—meaning that to be an unliever in Christianity is about the same thing as being an Unitarian. So preposterous a notion bears its own refutation. No man of the least honesty and intelligence can believe or *pretend* to believe that Dr P., intended to say any such thing. We called on the Editor for proof. After quite a smart flourish about candor and honesty, and charging Unitarians with all sorts of disingenuousness, he brings forward a letter of Dr P., to Mr Lindsey, in which the language is found. But what are the facts in the case? Dr P., had sent to Mr Jefferson a pamphlet he had written—entitled, Socrates and Jesus compared. Mr Jefferson in his letter acknowledging its reception, speaks in the highest terms of our Savior's character. The fervor and strength of his language led Dr P., to the conclusion—that if Jefferson was not *thoroughly* convinced of his divine authority, he was not far from such a conviction. He means to say that if Jefferson as is generally reported, is an unbeliever—yet he has so exalted regard for the character of Jesus, he cannot be far from the acknowledgment of his highest claims, and we may reasonably hope that his mind will arrive at full satisfaction on the subject. This opinion and hope he several times expressed in letters to friends in England. It is *impossible* in connexion with Mr Jefferson's letter to misunderstand him. We charge the Watchman of the South with practical falsehood. He *knew* he was making and was endeavoring to make a false impression on the minds of his readers. Let him go on watching for the souls of others—he will find some difficulty in washing this stain from his own.

It seems the affair is stale, though it was new to us. The charge has many times been made by the *pious* and *honorable* enemies of Priestley and truth, and as frequently refuted and put to silence. We give a passage relating to it from Dr Hutton's Reply to Mr Hamilton.

'Now the reader will observe that the letter to Mr Lindsey accompanied one which Dr P. had received from Mr Jefferson, in which he speaks of Jesus Christ as 'the most innocent, the most benevolent, the most eloquent, and sublime character that has ever been exhibited to man,' and of his system of morality, as 'the most benevolent, and sublime probably, that has been ever taught, and more perfect than those of any of the ancient philosophers.' With this letter Dr P. thus writes, 'Dear Friend, in my last I promised to send you a copy of Mr Jefferson's letter on reading my pamphlet, entitled 'Socrates and Jesus compared.' The above is that copy. He is generally considered as an unbeliever: if so, however, he cannot be far from us, and I hope in the way to be not only almost but altogether what we are. He now attends public worship very regularly, and his moral conduct was never impeached.' What then was the ground of Dr P.'s hope for Mr Jefferson's conversion to Unitarian Christianity? Was it, as orthodox critics would insinuate, his reported unbelief? Obviously not: but the high estimate that he had avowedly formed of the Author and system of the Gospel, his regular attendance upon public worship, and his unblemished moral character. 'He is generally considered as an unbeliever: if he be one, however,' Dr P. evidently meant to say, 'yet he cannot, (when we consider the sentiments which he expresses respecting the Gospel and its Author, his growing respect for the outward ordinances of religion, and the purity of his morals,) be far from being a Christian, and we may soon expect him to become one.' A Christian, no doubt Dr P. must be understood to imply, of his own school,—a believer, not in the 'Co-equal Three,' but in the Messiahship of Jesus. Mr H. will not surely assert that Dr P. would have spoken in the same manner of Hume, or Gibbon, or *any* unbeliever, ***considered simply as such.*** For my own part I do not see what there is in the passage, *when viewed in its connection*, to offend any honest, candid critic, orthodox or heterodox. It merely asserts a pretty obvious truth, that a serious-minded, virtuous man, acknowledging the great truths of natural religion, and thinking, as Jefferson professed to do, of Christ and Christianity, must soon yield to the proofs of the Divinity of his Mission. Such an one, regarding our Lord neither as a weak-minded enthusiast, nor a fraudulent impostor, must soon see that no alternative remained, but to confess him to be, what he professed to be, the Son of God.'

STATE OF ENGLAND AND FRANCE.

It will be seen from the following account that there is a vast and increasing amount of suffering in each of these countries, caused by want of employment and consequently of food. It is taken from the London Spectator. Its perusal has suggested many reflections. England is exerting a great and beneficent energy through the world. Her naval power circles the globe to suppress and defeat the slave trade. She has lately paid millions to free her own slaves. Her benevolent associations are sending agents and treasures to all people and regions. She is the great fountain of moral influence and power. How sad to reflect that within her own borders there is such an amount of suffering and want, countless thousands sinking to the lowest degradation through destitution of the merest necessaries of life. Physical want is never unattended with moral deterioration. How rapidly must spiritual wickedness and evil power be accumulating among her famishing multitudes? Will not the explosion be awful, appalling? It will require all the wisdom—and prudence of her wisest and best to prevent the most dreaded results? She has an abundance of work at home yet to do. Let her not boast herself—for the Son of Man may come in clouds and power at an hour she thinks not of. Let her not point her scornful finger at other nations, nor thank God she is not like them, nor look too boldly towards heaven—but confess her sins and implore mercy. The foundations of her greatness sink deep into the dark places of human wretchedness. Her throne rests on millions of crushed souls. Can such greatness last? It cannot—it is in conflict with the will and goodness of God. It is built upon the sand—and when the winds and streams of a righteous providence blow and beat upon it, it must fall. The fruit of sin is death. Whatever is wrong must perish. Death's dark banner will yet float over her proud palaces. How deceitful is the heart! Many of those men who are engaged in efforts to send religion and civilization to the most distant places, are the strenuous supporters of a set of laws that involve so many of their own people in temporal and eternal ruin. There can be little doubt, we should think, that the removal of the corn laws would do much to relieve the people from many of their most pressing difficulties. It would reduce the price of grain, drain off her manufactures and thus create a demand for labor.

How long before men will learn that the best policy is to love their neighbors as themselves? The permanent and real welfare of a class *cannot* be built up at the expense of other portions of the community. Advantages so obtained will turn to ashes—will curse the soldiers—will eat as doth the canker into their dearest interests. True good is general and can grow only by diffusion. If it sits lightly beneath purple and fine linen, it must be, because it is not wrongfully driven from hearts that beat beneath the rags of honest poverty. Any attempt to confine and concentrate it is the height of impiety. The *apparent* good that rests on privilege and prerogative, and proceeds from partial legislation, is false and hollow. It can only inflame but never satisfy the soul. It may for a moment taste sweet—but will soon become intensely bitter. How can men forget that justice and judgment are abroad in the universe—that God in his omnipotence reigns? How then can they hope that wrong will prosper? Into what mad folly does selfishness lead people? Let them learn that justice and love are the only wisdom. And they will no longer throw themselves on the thick bosses of his buckler. How consoling to turn from this earthly wretchedness, the fruit of wrong, to the contemplation of that serene, impartial goodness which is enthroned above. Were it not for this relief the heart would burst with righteous grief and indignation. But *all* shall receive their just reward—this thought calms the soul. There is a tribunal before which the oppressor and oppressed must stand. There is a hand clothed with almightiness that will yet smite tyrants with retribution and vindicate the cause of the poor and injured. Suffering, oppressed, wronged brother, wherever thou art, rest under the shadow of this truth. You shall yet receive your portion of good. It is laid up for you in a house not made with hands.

'Stagnation of trade now general throughout the country, tells fearfully on the condition of that immense multitude whose daily labor must furnish daily bread. In some manufacturing districts the petitioners for food form a large proportion of the entire population, and streets and roads are crowded with unemployed paupers. Fortunate are those permitted to earn a few shillings weekly at road-making, though the habits formed on their precarious occupations render the work most irksome, and unwonted exposure to cold and wet will hasten numbers to premature graves. We read of thousands dismissed from factories in the same town at the same time—their employers stopping the manufacture of unsaleable articles. In too many instances bankruptcy is the reason for dismissing the workpeople; who have now bitter experience, that on the employer's profitable employment of his capital their own means of subsistence depend, and that although masters may suffer curtailment of luxuries and comfort, the operatives, who live from 'hand to mouth,' are the first whom absolute distress—want of food and raiment—reaches.

'Let it not be supposed that suffering is confined to commercial and manufacturing districts. The agricultural laborers complain of the inadequate proportion of wages to the cost of bread and other necessaries.'

'In connection with the general physical deterioration, an increase of crime is observed and lamented. It is stated that in Worcester County Gaol, there are now 240 prisoners—a larger number than ever were there at once before. At last Assizes, the Judges on circuit deplored the amount of criminal business; and there would more likely be an increase than a diminution of crimes in the dark winter months.'

'Accounts from Nottingham, received this morning, mention that numbers of unemployed workmen, with women carrying children in their arms, were parading the streets, asking for bread, and that in some instances bakers' shops had been broken open. Many of the inhabitants were actively distributing relief. Mr Smith, a grocer, supplied rice gratis to upwards of six hundred families.'

'The Sheffield Independent contains a long address from the 'working men of Sheffield to the working mechanics, artisans, and agricultural laborers of Great Britain and Ireland.' The object of the address is to establish a general combination for the repeal of the Corn-laws; and it will be seen from the subjoined extract, that it is written with truth as well as force. The injurious operation of the Corn-laws on the foreign commerce of the country and upon the condition of the poorer classes in England, is pointed out—

'These laws have greatly impeded our commercial interests with the United States, and have forced the Americans to become manufacturers to their own injury. Their capital has been diverted from agricultural and commercial pursuits. To encourage this misapplication of capital, in retaliation for these laws, their government has raised the duties on the importation of British manufactures, compelling the landowners and agricultural population to pay a deal higher price for all the articles of our manufacturing industry, thus checking their consumption. While thousands of our fellow countrymen are living upon potatoes and scarcely ever take bread; the Americans have great quantities of corn to spare, which if allowed to be imported into this country, to feed our starving population, would soon enable them to remove their present commercial embarrassments, and furnish abundant employment for thousands of our workmen who are wandering about in wretchedness and rags, and would also strengthen the ties arising from our consanguinity as brethren, and speaking the same language.'

The following paragraphs will afford some insight into the condition of the working classes in the French capital and its neighborhood. The distress appears to reach the upper classes.

'Every day,' says the Capitole, 'the halls of the palace of the Bourse are crowded with creditors and men of business. Twenty-seven failures, one of which was for a sum of 500,000 francs, have been declared since the commencement of the month, and the furnitnre of 150 other debtors has been sold in virtue of judiciary decrees. Finally, the workshops are every where closing, and misery is becoming general.'

'Between 60,000 and 80,000 persons in Paris are obliged to have recourse to public bounty: but we learn

that this fact suggests a very inadequate idea of the extent or poignancy of the misery that prevails, and which occasions to Government and to all who inquire into the subject the most serious alarm for the consequences.'—*Times.*

'Misery increases daily in the rural districts of the Lower Seine. Many of the inhabitants, after exhausting the last resources, are obliged to beg. They only go out at night, and they traverse our villages in bands. Some of them have not been satisfied to live on the charity of the people, but, being well acquainted with the localities and the dwelling houses badly protected, they have broken open the ovens in several places, and carried away all the bread they contained. It is to be dreaded that the poor will commit other excesses.'—*Capitole.*

CHRISTIAN EXAMINER.

We were certainly a little surprised to find the subscribers to this periodical no more numerous than is stated below. It is so able and so needed that it is difficult to conjecture a reason why it is not as it should be most liberally supported. Not only to the theologian but to literary and intellectual persons it presents attraction of the highest kind. There must be thousands who have embraced or are friendly to our views to whom its pages would afford great satisfaction and essential service. Can they not with little effort be induced to extend to it that encouragement it wants and can so justly demand? The friends of religious freedom and of liberal and enlightened views on all subjects may properly be urged to try what can be done. The number of subscribers in this city is a hundred and ninety one—which distributed among the several societies, affords very few to each. There are very many intelligent men and women in all our congregations who are capable of appreciating and enjoying such a work. Why should they deny themselves the pleasure and benefit to be derived from its learned and eloquent articles? The people of our denomination owe a duty to our publications yet to be discharged. If we may be allowed to say it we are persuaded that in no way can they so effectually serve the cause of truth and liberality as by giving them a wider circulation and influence. Let every one who feels the importance of spreading through the country better, higher and more satisfactory religious ideas, do something in this matter. And every one can do something. Each of the present subscribers could with little difficulty add another and thus double our lists. We earnestly request those who understand the necessity of disseminating a better theology, seriously to consider and faithfully to perform what they can hardly fail to acknowledge as duty. It must be confessed we yet want some of that zeal which gives extension and efficacy to the means of sustaining and establishing those views, which we deem important to the highest interests of our fellow-men.

We call the attention of our readers to the following Prospectus.

The present number of the Examiner being the first of a new volume, the Editor makes use of the occasion to call the attention of its friends, and the friends of Unitarian Christianity generally, to its state. It needs, and must have, in order to its vigorous existence, a much larger number of subscribers than it can now boast of. The present list shows but a few over eight hundred names; and from a portion of these, payment is doubtful, or long deferred, or comes in a depreciated currency. After deducting the cost of printing, the profits of the publisher, and the amount paid to contributors—being a dollar a page for all original and translated matter—but a very small sum is left as a remuneration for the labors and responsibility of editing. This must be very considerably increased to allow of as much time being exclusively devoted to the work as it may justly claim. A little effort on the part of clergymen and other influential individuals, it is confidently believed, would in a short time greatly enlarge the present list.

In aiming to extend the circulation of this long established journal—instituted by the late Dr Worcester and conducted, since it passed from his hands in the year 1818, by a succession of sound scholars and learned divines—the Editor feels that he is doing a service to the best interests of literature and religion. No Review of our country has supplied articles of profounder learning, or a higher eloquence, or which have offered to those who read for any other end than mere amusement, a larger amount of instructive and valuable matter. A periodical which has given to the world such pieces as those upon Stuart's Letters to Dr. Channing, and his Commentary on the Hebrews, upon Milton, Fenelon, and Bonaparte, to name no more, has no reason to shrink from comparison with any other. With but few exceptions the names of its earlier contributors are still upon its catalogue with the addition of many others. The Editor believes he may assure the subscribers, that the work in its future numbers will not be less useful, or less honorable to the theological literature of the country than heretofore.

In regard to the character and aim of the Examiner, no more need to be done than to refer to the long series of its volumes, and say that such as it has been in purpose and tendency in time past, such will it be the endeavor of the Editor to make it in the future;—those changes only being introduced, but those freely, which the times shall seem to demand. There will be no slavish adherence to the old; but on the other hand no rash adoption of the new. It will continue to 'examine' and discuss calmly and well, before it departs from what it has long held and revered as truth, and admits what is proposed as a substitute. Progress will be its motto and aim; but progress upon solid ground. It will be content to remain stationary no longer than till it can advance with security and into a growing light. A liberal conservatism appears to be the best praise that can be bestowed upon those, and such we claim to be, who are classed among reformers. Change is not necessarily reform.

In this connexion, it is proper to state, that the Christian Examiner is under the general superintendence of the same association of gentlemen who in 1829 revived it, and gave to it its present form; a committee of whom [illegible] a board of advice, to whom the Editor may at [illegible] relative to the conduct of the [illegible] enlarge the proportion of [illegible] practical and spiritual char- [illegible] directly upon the conduct [illegible] which shall help and guide the mind of the [illegible] in a correct judgment upon those questions of opinion and action that are coming up every day for decision. He desires also, as far as may be compatible with the principal object of the Review, to render it not only useful to the theologian, but attractive and interesting to the general religious reader.

No effort will be spared to induce gentlemen of learning and talent in every part of the country to give their best thoughts to the pages of the Examiner.

It is intended in future numbers to devote a larger space to the notice of new publications, and, if warranted by an increased subscription, to add for this purpose to the size of each number.

Publishers of books in theology and general literature are informed, that every volume sent to the office of the Examiner, and enclosed to the Editor, will receive, at the earliest date possible, either a review, a notice, or be placed with its title at length on a list of new books.

The Christian Examiner is published once in two months, on the first day of March, May, July, September, November, and January, making six numbers of 136 pages each, or two volumes, of 408 pages each, for every year, at $4 per annum, payable on the delivery of the second number; that is, on the first of May. All communications relating to subscriptions are to be addressed to 'James Munroe & Co., all others, to the 'Editor of the Christian Examiner,' care of the same. Articles intended for insertion should be in the hands of the Editor two months before the day of publication of any given number.

W. WARE.

Cambridge, February, 12, 1840.

Library of the Bishop of Cork.—The Library of the Roman Catholic bishop of Cork is said to contain 70,000 volumes. The library of Trinity College is the only one in Ireland superior to it.

The total number of licentiates and students in the Theological Seminary, at Bangor, is forty-two.

For the Register and Observer.

BOSTON PORT SOCIETY.

On Monday evening last, we attended the annual meeting of this most useful and interesting society, held at Rev. Dr Channing's church.

The meeting was not as crowded as upon some former occasions, but the audience was composed of those whose pockets can answer to the sympathy of their hearts, and who will not shrink from giving when called upon in aid of a deserving cause.

It was called to order by the Hon. Wm. Sturgis,—who presided at the request of the Board of Managers. There was peculiar propriety in placing this gentleman in the chair. His feelings and connections are so connected with our marine interests, that his presence is itself a guaranty if not of the positive usefulness of the Society, at least, of its desire to perform duties of no ordinary cast.

The President addressed the meeting in a brief but pertinent speech, expressive of his deep interest in the continuance of the Society's labors, and of his deep conviction of its influence upon our seamen—derived from his own personal knowledge and experience.

The Secretary (Chas. H. Parker Esq.,) was then called upon to read the annual report of the Managers required by the by-laws, to be prepared by him. It was long, and was written, as we understand, for the members of the Society, and not for public recitation. The Secretary therefore omitted portions of it.

The Report was generally admitted to have been a most able and interesting document—written in a style of more boldness and interest as well as beauty than it is usual to find in the reports of similar societies.

We should be happy to extract the merited compliment paid to the late Theodore Lyman, who was a distinguished benefactor of the Society;—but we hear it is designed to print the whole for general circulation. The Mercantile Journal of Tuesday was correct in calling the report a valuable document, and we look forward with pleasure to the promised opportunity of giving it a fireside reading at leisure.

Mr Justice Rogers followed with a motion to accept the report of the Managers;—and at the request of the Board made statements of a very interesting nature about the Society's finances,—and read minutes of evidence, taken by him from the mouths of seamen, that were most conclusive upon the subject of the Society's actual influence upon individual sailors.

The audience *must* have heartily joined with the Judge in his eulogium upon our lamented fellow citizen—the late Wm. Sullivan, and felt the praise bestowed upon his disinterested zeal for the sailor's welfare to have been most just and well merited.

Rev. Mr Waterston then took up the tale. Mr W's style of speaking is peculiar,—highly marked with system,—deeply colored with the imaginative, and somewhat full of metaphor. It never fails to interest. With such a subject we surely do not say too much when we express our satisfaction with his zealous advocacy of the objects of this meritorious enterprise.

The Society then voted to accept and print the report of their Secretary. The meeting was then adjourned.

Many persons were in a measure disappointed,—because they expected to hear addresses from other sources;—but the audience were highly gratified with what they did hear. There was no wild enthusiasm prevailing; but the public undoubtedly understood the purpose of the meeting. The Society are not in absolute need of further aid;—but the opportunity is now at hand (we trust) to create a fund for the maintenance of their benevolent purposes on an independent basis. This the Board of Managers (if we understand the report) meant to express, and leave it to the public to say whether any thing shall now be done to effectuate this design.

We were highly gratified to see the jolly sons of Neptune were not absent on the occasion. We might have expected to see Capt. Sturgis's Cutter boys,—because Capt. S., is ever awake for the sailor's good;—but we were surprised to see Rev. Mr Taylor's brethren number so strong. There could be no better test or pledge of the utility of this charitable institution than the good feeling that our seamen entertain towards it; and the deep love they feel and express towards their Pastor whom they have already long familiarly known by the endearing title of Father.

The public surely will not suffer any abatement of interest in the ministrations of this zealous and successful preacher to be visible in our community; nor if money be necessary will they permit it to be said that their treasure was wanting to carry forward this more than noble undertaking.

NAUTICUS.

We beg leave to call the attention of our readers in the city, to the public meeting of the Society for the Prevention of Pauperism, at Dr Channing's church, tomorrow evening. The discourse will be delivered by Rev. Mr Howe. The occasion promises to be one of great interest. Few of our benevolent Societies are more worthy of the best regards of the community.

NOTICE.—We continue to send the Christian Register to a few persons to whom we commenced sending it in consequence of their having been subscribers to the late Christian Monitor; but from whom we have not yet learned whether they wish to be considered regular subscribers. So many weeks have now passek, however, that we hesitate to discontinue sending it to such,—presuming from their not having returned a copy as requested—that it is their wish to receive it, and that the yearly subscription will be forwarded in due time.

Postmasters who may see this notice, are respectfully requested to do us the favor to return promptly, papers that are not taken up.

CHURCHES IN THE WEST.

The General Secretary of the American Unitarian Association, acknowledges the receipt of the following sums.

Two dollars, 'from a young man who is desirous of contributing his mite towards building some one of the new churches at the West.'

Ten dollars for the same object, 'from a friend.'

The following is an extract from a letter to Rev. Mr Huntington, from the Rev. Mr Hill of Worcester. 'The ladies have allowed me to say that they have placed in the Savings Bank One Hundred dollars, which is at your disposal, whenever it shall be needed, to aid in completing a church in either of the places of which you have the charge. They wish it was ten times as much, for they look with increasing solicitude upon the rising churches of the West; and regard every church established there, as destined to exert a wide and lasting influence.'

RELIGIOUS INTELLIGENCE.

DEDICATION AT EAST LEXINGTON, MASS.—The new meetinghouse, erected by the parish in East Lexington, was dedicated to the worship of God, on Wednesday, January 15, 1840. It is an uncommonly neat and graceful structure, of an unusual style, uniting great convenience of internal arrangement with external proportions that make the building pleasant to the eye and an ornament to the landscape. The form is octagonal; and attached to it is a tower, surmounted by a light and lofty spire constructed of open lattic work, which gives it an effect both novel and pleasing. The design and plan of the building are owing, we believe, to the taste of Dr. Follen, the temporary minister of the society, to whose warm interest in all that concerned their prosperity they owe in no small measure the accomplishment of the work and the happy prospects attendant upon it. Long will his memory live in the hearts of that people, and the Follen Church stand among them as his monument. Little did they think, little did his brethren who gathered there on the morning of the fifteenth, to exchange congratulations with him and to hear the outpouring of his heart on this completion of a favorite object of his care, think, that he himself was already sleeping in death. The non-arrival of the steamboat Lexington, in which he was expected from New York, had excited no alarm, and it was thought, even after the company had begun to assemble for the dedication, that he might still arrive. So great was the disappointment at his non-appearance, that even at the last moment it was a matter of deliberate discussion whether the service should not be postponed. But a postponement was found to be out of the question, and the work went on. Excepting the one great deficiency, it was all well.

The neighboring clergymen officiated in the several duties:—Rev. Mr Stetson of Medford made the Introductory Prayer; Rev. Mr Ripley of Waltham, the Prayer of Dedication; Rev. Mr Pierpont of Boston preached; Rev. R. W. Emerson made an Address to the Society;—this unusual part was introduced by request of the society, in consequence of Mr Emerson's long relation to them as their preacher; Rev. Mr Damon of West Cambridge made the Concluding Prayer. Appropriate hymns and anthems were sung by a large choir. The sermon was from 1 Corinthians, i. 23: 'We preach Christ crucified;' expounding and enforcing this declaration of Paul, in its relation to the evidence of Christianity, the character of the religion, and its operation on man. The hospitalities of the occasion were furnished with a Christian liberality; but in them also the one absence was deplored: it was present to every mind; it was spoken of by every tongue. It will be long and deeply felt by that people to whom he had attached himself strongly, and who reasonably looked to his affectionate ministrations with a more than usual confidence. Let them not, however, faint, but persevere. Though the shepherd has been smitten, let not the sheep be scattered.—*Miscellany*

FALL RIVER.—We are informed that the Unitarian Congregational Society at Fall River, has unanimously invited Rev. Augustus C. L. Arnold, to become their pastor.

THIRD CONGREGATIONAL SOCIETY IN HINGHAM.—We are pleased to learn that Rev. Oliver Stearns, late pastor of the Unitarian Society at Northampton has received a unanimous invitation to become the pastor of the third Congregational Society in Hingham, and has accepted the invitation.

CATHOLIC TRACTS.—A late number of the Catholic Herald, published at Philadelphia, has an article on the importance of Catholic Tracts, and urges the attention of good Catholics to the subject.

A beginning has indeed been made at Baltimore and Cincinnati. One avowed object of the proposed undertaking is proselytism.

It is not enough, in a country like this, that Truth should be possessed by Catholics; her form, her loveliness, her dignity, should be manifested for the benefit of others, and vindicated for her own glory sake. The attainment of those most important objects, is likely to be effected by means of 'Catholic Tract Societies.'

The Herald, after a single word of approval of the second tract published at Baltimore, on *Excellency and Dignity of Religion*,'—expresses the wish that this may not serve as a model;—and proceeds to say:—'Something more determinate and less generally seems to be required. We want simple, pithy and clear expositions of Catholic doctrine; strong vindications of Catholic faith and morals, something that will awaken those deep laid, yet slumbering feelings, that forever linger round the precincts of the heart—this to arouse, to strengthen, or console our own, with ever and anon some pages of strong and straightforward doctrine fearlessly supported from Scripture, and the venerable practice of the Church of all ages.'

The Name of Protestant disclaimed.—We confess that we did not expect so extensive an exhibition of papistical tendencies, as we have since witnessed in the movement of the Oxford divines, and the approbation which their sentiments have received this side of the water. Rev. Evan M. Johnson, of Brooklyn, N. Y., in defence of one of his publications, says, the Episcopal Church, '*never assumed to herself what others have been so anxious to give her, the name of Protestant.*'

It seems that this is a little different language from that which the Episcopal Church has formerly used. For, by turning to the title page of the Prayer Book, we find these words: 'By the Bishops, the clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in convention, &c.' Is not this assuming the name of Protestant? Has that name become recently a reproach?—*N. Y. Evangelist.*

Education prevents Crime.—This has been often asserted, and, to many satisfactorily proved. Striking evidence of its truth is given in a late Report of Rev. John Clay, Chaplain of the House of Correction at Preston, in England. Of 1129 persons committed to that prison only eighty could read and write well whilst 554 could not read at all, and most of the remaining number could read only imperfectly.

Of the above named prisoners 516 were quite ignorant of the simplest truth; and 125 of these were incapable of repeating the Lord's Prayer.

Of the whole 1129 persons, only a *very few* probably not more than twenty or thirty had habitually attended any place of worship.

Education in Virginia.—Governor Campbell of Virginia in his annual Message to the Legislature of that State for 1839 makes the following disclosure.

'The statements,' says his Excellency,

'Furnished by the Clerks of five City and Borough Courts and ninety-three of the County Courts, in reply to inquiries addressed to them, ascertain, that of those who applied for marriage license, a large number were unable to write their names.—The years selected for this inquiry were those of 1817, 1827 and 1837. The statements show that the applicants for marriage licenses in 1837 amounted to four thousand six hundred and fourteen; and of these the number of one thousand and forty-seven were unable to write their names. From which it appears, there still exists a deplorable extent of ignorance, and that in truth it is hardly less than it was twenty years ago, when the school fund was created. The statements it will be remembered, are partial, not embracing quite all the counties, and are moreover confined to one sex. The education of females, it is to be feared, is in a condition of much greater neglect.'

OBITUARY.

Died, in Standish, Me. Jan. 14, Mrs Susannah Cram, wife of Capt. Thomas Cram Jr. 40.

Her loss will be severely felt, not only by her family and immediate friends, but by the whole circle of her acquaintance, and the church of which she was a worthy member. Of her, it may be said, that she *adorned* the doctrine which she professed, by adding to her faith virtue, and every Christian grace. She manifested to the world that hers was a religion *to live by*, and gave ample evidence that *such a religion* is every thing that is needed to sustain the soul in the distresses of the sick-bed, and the agonies of the dying hour. By her calmness and composure, by her cheerful submission to God's will, by her faith in the gospel, and trust in its promises, so frequently and fully expressed, and above all, by her Christian character and religious life; her friends have every reason to hope that she has gone to that better world, where there is no sickness, no suffering, no death, and where God shall wipe away all tears from all eyes.

A. D. W.

(From the Roxbury Democrat of the 15th inst.)

The following 'lines' were written on seeing the funeral of Charles W. Briggs, (only son of Rev. Charles Briggs) a beautiful, amiable, and talented boy of 14; whose sudden death has awakened deep and heartfelt regret in all who knew him.

'Alas, my noble boy, that thou shouldst die!
Thou, who wert made so beautifully fair,
That death should settle on thy glorious eye
And leave his stillness in thy clustering hair.'
Willis.

A funeral train, with slow and solemn tread,
To his deep rest bear on the early dead,
And following sadly to the silent tomb,
A sorrowing band of youthful mourners come.*

Each ruddy cheek is pale, each eye is dim,
And their young hearts are filled with grief for him,
Who pale, and shrouded, in the coffin lies,
With the cold veil of death, upon his bright, dark eyes.

A few days since his ringing laugh was heard,
Like the clear music of some joyous bird,
Leading his comrades in their boyish mirth,
Where now they give his body to the earth.†

Brightest and best of all that band he moved,
In play, or study, first and most beloved,
Now, each quick pulse, that stirred that throbbing breast,
Is hushed to silence in eternal rest.

Long will the image of their schoolmate be
Deeply enshrined within each memory,
And may they strive to meet him in that home,
Where sin, and death, and sorrow, never come.

Alas! for those left in the darkened home,
Weeping that he, their glorious one is gone,
No more to meet them, in his beauty now,
His dark hair waving o'er his noble brow.

With bounding step, so full of life and joy—
The idol of the household hearth, their prized and only boy,
How could they deem the grave's cold breast would be
Rest for the one they loved so tenderly.

May he, who wept with Mary's bitter grief,
Whisper their aching hearts this sweet relief,
Mourn not—but think your Father's love has given,
Your child to be an angel friend, in Heaven.

Roxbury, Feb. 5th, 1840. MINNA.

*Members of the Roxbury Classical School.

†He was laid in a tomb adjoiinng the play ground of the School.

The following lines, were written on hearing of the death of C. W. B., by a friend of his in East Greenwich, R. I.

When last I saw thy bouyant form, thy merry, bright blue eye,
How little did I think that thou so soon wouldst fade and die!
Fade ere thy summer sun arose, in the spring time of thy bloom,
Too warm with youthful hope and life for the dark and chilling tomb.

To see that ruddy, blooming cheek a tale of promise told
Of future rich, abundant fruit, ere the stream of life grew cold,
And I began to love thee well, and fondly hoped to be
In many a toilsome step of life a helping friend to thee.

The music of thy voice has ceased—those eyes forever sleep,
Soft in thy late so smiling home, thy friends in silence weep;
Those tender sisters early feel the chilling hand of care,
And while they wipe their bitter tears they wish that Charles was there.

Oh when I heard the tidings sad, how did my eyes o'erflow
In grief, as well as sympathy for others' deeper woe.
My bright, kind-hearted little friend was their most cherished one,
His sisters' pride—his parents' stay—their darling, only son.

Around their little paradise, when last I wandered there,
The sun of joy all radiant shone, and softly breathed the air,
And all so gladsome was and bright within its happy bowers,
I prayed that never storm nor blight might touch those precious flowers.

Alas! the one designed to be the shelter and the pride
Of those more tender flowers that bloomed together by its side,
Was torn away all suddenly from where it smiling grew,
And in the terrors of the storm was hurried from our view.

But shrouded in that fearful storm, and governing its power,
A Friend was there, the same that gave that precious, priceless flower;
And kindly from this world of storms he took the gift away,
To bloom where breezes softly blow, in ever cloudless day.

Feb. 7, 1840.

DOMESTIC.

Suppression of Intemperance.—The following is the report of the minority of the Committee of the House of Representatives on the expediency of providing by law for the suppression of intemperance.

The subscribers, a minority of the Joint Committee, to whom was referred the order to consider the question of providing, by law, for the suppression of intemperance, not concurring in the opinions expressed in the Report of the Committee, but believing that, although the repeal of the Law of 1838 has indicated the principle of total prohibition of the retail trade in spirits cannot be sustained, yet that the previous laws, now revived by the repeal, are insufficient for the due regulation of that trade, and otherwise objectionable, ask leave respectfully to submit the following resolution for the consideration of the House. The minority have not presented a bill in detail. The difference of opinion that must exist upon those details would unnecessarily consume the time of the House, if the general principles recommended by the resolution should not receive their approbation.

THOMAS LORING,
FRANKLIN DEXTER,
ASA PINGREE,
SILAS FLAGG.

Resolved.—That in the existing state of the community, it is expedient to provide by law that all persons who shall be sufficiently certified to be suitable persons, shall be permitted to sell wine and spirits by retail, to be carried away from the place of sale, first giving bonds, with sufficient sureties, to observe all laws relating to the subject; but that no person shall sell in less quantities than the same may be imported by the laws of the United States, any wine or spirits, to be drank in his or her shop or tavern, or any place connected therewith, except Innholders, giving like bonds, and by them only to travellers, and those persons having their home in the Inn.

Mr M. W. Prescott, has nearly ready for the press a new work entitled 'a History of the Discovery and conquest of Mexico.' The receipt of the Reign of Ferdinand and Isabella by the Royal Academy of Naples, was followed by the nommation of its popular author as their Correspondent Member for the Department of Moral and Economical Sciences.—*N. Y. Gaz.*

(Correspondence of the N. Y. Journal of Commerce.)
Washington, Friday, February 14th.

It is understood that Mr John Quincy Adams is about to make a grand demonstration against the standing rule of the House prohibiting the presentation of abolition petitions. He will, it is said, attempt to establish the right of a member to present what he please to the House. We shall see in time what he will do. On Monday he will have a chance. We have had but one attempt to present an abolition petition since the adoption of the rule; and, as every one is curious to know the practical application of the rule, it may be well to state the process, which was short and simple. Mr Weller, offered two abolition memorials; a page took them to the Clerk, the Clerk took them to the Speaker, the Speaker looked at them and handed them back to the Clerk, and the Clerk handed them back to the page, and the page handed them back to Mr Weller. So, the House refuses to have any thing to do with them, or as the rule says, to 'entertain them in any way whatever.'

The general agent of the colonization society acknowledges the receipt of $5,000, in aid of the cause, from a benevolent individual in Georgia.

The New Orleans Branch Mint, since it commenced operations in December has coined 160,000 half dimes, 18,000 half dollars, 130,000 dimes, and 9306 quarter eagles. Making in all 317,396 pieces, valued at 48,990 dollars.

FOREIGN.

English papers of Jan. 4th have been received. The money market in England is said to be easier; and there has been a small rise in the price of cotton.

The consumption of cotton in England during the past year is estimated at 21,706 bales a week, amounting for the year, to 1,128,676 bales. The stock on hand in England, Dec. 31st, was 280,490.

The political news is not important. There were rumors of changes in the administration but nothing definite had transpired.

The mother of Lord Brougham, a lady of elevated character and manners, who retained her faculties to an advanced age, died in her 87th year. The Archbishop of Paris, died in his 62d year.

France.—The administration or royal party had chosen their President of the Chambers of Deputies, by a majority of 70 over the opposition.

Accounts from Algiers state that the French had obtained decided advantage in a late contest with the Arabs.

The following is from Toulon, under date Dec. 22d.

Our troops having received orders to evacuate the Maison Carree, the Arabs immediately took possession of it, and it seems that they made it the head quarters. The enemy were in force at this point. At the same time General Rulhieres received orders to approach with the moveable column; several camps near Algiers prepared also to send troops. Lastly, a ship of the line landed 1100 fresh troops at the mouth of the Arach. The enemy, taken between two fires, has experienced severe losses. The number of the killed is said to be 4000. Both parties fought with desperate courage.

The preparation which the French Government are making to repel the aggressions of the Arabs are most extensive.

Turkish and French Affairs.—A letter from Constantinople of the 4th of Dec. in the Augsburg Gazette, states that much excitement prevailed there in consequence of a disclosure made by M. Avedick, the Armenian interpreter of the Captain Pacha, who, having escaped from Alexandria, arrived a few days previously at Pera. M. Avedick informed the Divan and the Ambassadors that the Captain Pacha in betraying the Turkish fleet to Mehemet Ali, acted by the advice, and with the entire concurrence of the French Admiral, Lalande, and that in fact, it was the French Admiral who first suggested the measure, and who had actually planned it with the Rear Admiral, Osmon Pacha before communicating with the Captain Pacha.

The story has been formally denied in the Moniteur, on behalf of Admiral Lalande. The French papers in speculating upon it, mostly take the ground that Admiral Lalande was not an active party to the going over of the fleet to Mehemet Ali, but that he was aware of the intentions of the Captain Pacha, and took no pains to counteract them.

Cultivation of Opium in Turkey.—The following is from the Echo de l'Orient of Smyrna:—'The Turkish government have just sent firmans to the governors of all the provinces in which opium is cultivated, ordering them to use their influence with the inhabitants, to induce them to sow corn on the land which has hitherto been reserved for opium. This is a wise measure, for in consequence of the recent decision in China the principal market for opium is lost.

A wealthy Jew is trying to negotiate for some land in Palestine, on which to plant a colony of Jews.

MARRIAGES.

In this city, 20th inst., by Rev. Mr Gannett, Mr Joshua P. Blanchard, to Miss Mary Cotton.

In this city, Mr Thacher Beal, to Miss Mary J. Hobart.

In Plymouth, by Rev Mr Briggs, Mr Daniel P. Bates to Miss Lydia Ann Ryder, all of P.

In Lowell, Feb. 21, by Rev. Mr Miles, Mr Gilman Barrett of Boston, to Miss Sarah A. G. Paul, of Lowell; also Mr David Bradt of Lowell, to Miss Hester M. Bailey of Boston.

In Concord, N. H., 13th inst. by Rev. Mr Thomas, Mr Dearborn French, of Epping, to Miss Margaret Haines, of Canterbury.

In Newport, R. I. on Wednesday morning by the Rev. Mr Brooks, Mr Wm. Drummond Sessions to Miss Lydia Anne Dawley, daughter of Mr Wm. Dawley.

In New Lebanon, N. Y. Feb. 9th, Gideon Putnam, Esq. of Warrentown, (Georgia,) to Miss Sela C. Shaw, daughter of Hon. Henry Shaw, of Lanesborough, Mass.

In Syracuse, N. Y., on Saturday evening, Feb. 15th, by Rev. Mr Storer, Mr Benjamin Morrell, to Miss Jane Vandarkard.

At Indianapolis, 28th ult. Hon. George W. Cutter, member of the House of Representatives of the Indiana Legislature, to the celebrated actress, Mrs A. Drake, of the Indianapolis Theatre, and late of the Cincinnati and Louisville Theatre.

DEATHS.

In this city, of quick consumption, Ann Maria Barton Burbeck, daughter of the late Edward Burbeck, 11 years and 9 months.

Feb. 22, of consumption, Mr Charles K. Slade, youngest son of widow Nancy Slade, 22.

In this city, 16th inst. Mr Thomas Blake, aged 87.

In this city, 10th inst. Mrs Ellen, wife of Titus Wells Esq. 50.

In South Boston, Mr Abraham Gould, 85.

In New Haven, Ct., on the 17th ult., Henry Day, aged 23, son of President Day of Yale College. He was found dead in his bed, being subject to an infirmity which caused his death.

In Abington, Dec. 25th, Mr Noah Beal, a revolutionary pensioner, aged 88 years 8 months.

In South Scituate, at the residence of his father, Mr William B. Dana, of Boston, aged 23.

In Plymouth, on Sunday last, Mrs Jane, widow of the late Mr David Sprague, 86; on Tuesday morning, Miss Emma Cushing, aged 24; on Wednesday evening, Mrs Susan, wife of Mr Isaac N. Damon, Jr., aged 26.

In Yarmouth, 7th inst., Miss Mary, youngest daughter of Mr Ezekiel Hallet, 18.

In Uxbridge, 13th inst., Mr Cheney Taft, 52.

In Amherst 13th inst. suddenly, Mrs Cornelia, wife of Hon. Osmyn Baker, member of Congress, 32.

In Walpole, N. H. 16th inst., John Bellows, Esq. late of Boston, 72.

In Georgetown, Feb. 9, Mr Francisco Pizzaro Martinez, late Envoy Extraordinary and Minister Plenipotentiary of the Republic of Mexico.

In Norton, Ohio, Henry Vauling, Esq., 102. He was in active service during the revolutionary war.

In New Orleans, 5th inst. after a short illness, Henry Messinger, Esq. late of Boston, 69; 29th ult. Mr William J. Quincy, of Portland Me.

In Cuba, Mr Horace M. Beardsley, of the firm of Bird & Beardsley, New York. This young gentleman was married in October last, to the eldest daughter of Mr James Bird, late of Charlestown, Mass., and was residing in Cuba for the benefit of his health.

In Houston, (Texas,) Charles Cleland, Esq., Attorney at Law, son of the late Wm. Cleland, Esq., of Bostot, 44.

At Syracuse, N. Y. on the 13th inst., at the residence of his son-in-law, Mr Pliny Dickinson, Capt. Moses Burt, late of Sprinfield, Mass., 72.

At Philadelphia, Mrs Lydia Plympton, formerly of Walpole, Mass., 54.

At Irwinton, Ga. 20th ult. Mr Nathaniel Ward, formerly of Virginia, 98. He served under Washington in several campaigns during the revolutionary war.

Drowned, in Texas, about Jan. 1st. Mr George W. White, formerly of Providence, and son of Rev. George S. White, of Canterbury Ct.

At Three Rivers, Lower Canada, Jan. 23d, after an illness of a few days, the notorious Stephen Burrows, one of the earliest settlers of the Eastern Townships in that Province.

NEW BOOKS.—Dr. Channing's Lectures on the elevation of the laboring portion of the community.
Michael Amstrong, or the Factory Boy: by Mrs Trollope.
Haskins's History of Phrenology.
New edition of Turner's Chemistry, in 1 vol 12mo.
Trials of the Heart: by Mrs Bray.
Memoirs of the French Revolution: by Madame Tussaud.
The Fright; a Novel: by Ellen Pickering.
Tales of Five Lands: by N. P. Willis.
Marian, or a Young Maid's Fortunes: by Mrs. S. C. Hall, author of the Buccanier, Uncle Horace, &c. 2 vol.
Family Library, No's 92-3—Memoirs of Benj. Franklin, with selections from his Essays, Letters, and other writings, etc. etc.
Just received and for sale at TICKNOR'S. f29

WILL POSITIVELY CLOSE ON WEDNESDAY, FOURTH OF MARCH.
WESTS CHRIST REJECTED, THETIS BRINGING THE ARMOR TO ACHILLES, AND THE COMBAT BETWEEN DIOMED AND HECTOR PREVENTED BY THE LIGHTNING OF JUPITER.
The above three Pictures, painted by Benjamin West, Esq P. R. A. are now on view at Harding's Gallery, School street, from 10 in the morning till 8 in the evening.
Admission 25 cents. Children half price. Lighted with gas at dusk every evening.
The two latter pictures have never been seen before in this country.
On Sundays the Exhibition will be open from 5 P. M. to 8 P. M. f8

WESTFORD ACADEMY.—The Spring Term of the Academy, will commence on the fourth of March next. The School, under the care of Mr John Kebler, is in a very satisfactory and flourishing condition. Instruction is given in all the English studies pursued in the High Schools and Academies of the Commonwealth, and in the Latin, Greek, French, Spanish, Italian and German languages. The Academy is situated in a remarkably pleasant and healthful village. The price of board is low, and the charge for tuition is only three dollars a quarter.
J. W. P. ABBOT, *Sec'ry of the Trustees.*
Feb. 15th, 1840.

ORTHOPEDIC INFIRMARY,—*for the Treatment of Spinal Distortions, Club-Feet, etc.* At 65 Belknap Street, Boston. Patients from a distance can be accommodated with board in the immediate neighborhood. JOHN B. BROWN, M. D. Surgeon.
We the subscribers approve of Dr J. B. Brown's plan of an Infirmary for the treatment of Spinal Affections, Club-Feet, and other Distortions of the human body, and will aid him by our advice whenever called upon.
John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong, George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.
The above Institution has now been in operation over two years. During this time, a large number of Invalids have been admitted, who were suffering under almost every kind of physical deformity, particularly *curvatures of the Spine* and *Club-Feet*, of all variety and degree.
The plan of Treatment in this Infirmary is in conformity with the most enlightened principles, which, in practice, have been found so successful in the modern Orthopedic Institutions of Europe. With what success it has been attended here, may be known by inquiring of any of the regular surgeons or physicians of this city.
Boston, Feb. 22, 1840. 1y

STOW ACADEMY.—A few more scholars can be accommodated at this institution, on seasonable application. The Spring term will commence on Monday March 2nd. Instruction given in all the common and higher English branches, in the Latin, Greek and French languages, in the drawing of maps, in the principles of music and in singing.
No pains will be spared with students preparing for the University. Board reasonable. Tuition $4,50 per quarter.
f22 FRANCIS L. CAPEN, *Preceptor.*

MANNERS AND CUSTOMS OF THE ANCIENT EGYPTIANS,—including their Private Life Government, Laws, Arts, Manufactures, Religion, and Early History, derived from a comparison of the Paintings, Sculptures and Monuments still existing, with the accounts of Ancient Authors, illustrated by Drawings of those subjects, by J. G. Wilkinson, F. R. S. &c. For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. feb 29.

GERMAN BOOKS.—The Works of Theodor Koerner, in one vol. royal 8vo.
Goethe's Works, complete, in 5 vols. 8vo.
Schiller's complete Works, 2 vols. 8vo. This day received and for sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington street. feb 29.

TIGHT LACING, Being No. 9 of Dr Alcott's Health Tracts.—*Contents*: Motion of the chest.—Number of muscles concerned.—Its natural shape illustrated.—Distortions of the chest. Illustration.—Effect of tight lacing on the blood.—Effects on the whole system.—Injury to the spine. Facts.—Disease from compressing the chest.—Injury to the heart and stomach.—Laws of sympathy.—Origin of female complaints.—Opinion of European physicians.—Sympathetic effects on the bones, muscles, skin, &c.—Distortion of the whole system.—Its effect on the gait.—Effects on the completion.—Eruptions on the skin. Foul breath.—Moderate bracing of the chest.—Can any thing be done?—What can be done.—Diffusion of light.—Periodicals for this purpose.—Setting a good example.—Duty of dress-makers.—Duty of mothers, teachers, physicians and ministers.—Epitaph on the last of the human race.
Price 8 cents. Liberal discount by the quantity. This day published by GEO. W. LIGHT, 1 Cornhill, Boston, and 126 Fulton Street, New York. feb 29.

THE PRACTICAL FARMER, or Spirit of the Boston Cultivator, containing a collection of valuable Essays on Practical Agriculture, &c. By Wm Buckminster.
For sale by SIMPKINS, at the Tremont Stationary Rooms, 21 Tremont Row. f29

THE SCRIPTURAL INTERPRETER.—Edited by Rev. Ezra S. Gannett. Complete in seven volumes. A few sets for sale by
WM. CROSBY & CO.
feb 29 118 Washington st.

FURNESS'S PRAYERS.—Domestic Worship. By Wm. Furness of Philadelphia. A fresh supply just received by
WM. CROSBY & CO.
feb 29 118 Washington st.

DR CHANNING'S SERMON ON THE LEXINGTON.—A Sermon occasioned by the death of Rev. Dr Follen.
Also Dr Channing's Lectures on the elevation of the Laboring Portion of the Community. For sale by
WM. CROSBY & CO.
feb 29 118 Washington st.

DR. CHANNING'S EULOGY.—A Discourse occasioned by the Death of Dr Follen, by William E. Channing, just published by JAMES MUNROE & CO. 135 Washington Street. f29.

CHRISTIAN EXAMINER, No. 97, for March, 1840.
Contents:
Hymns of the Primitive Church
History of the D'Aubigne Reformation
Education of Mothers
Magee on Atonement and Sacr

POETRY.

For the Register and Observer.

'LO, IT IS I, BE NOT AFRAID.'

There is a voice that calms the heart amid its wildest throes,
When one by one each silken cord is snapped by earthly woes:
When, silent as æolian harps, that feel no breezes play,
They shrink from pleasure's icy touch, nor heed its cheerless lay.

There is a voice that soothes the breast when sorrows o'er it roll,
When storms and tempests come with power to whelm the anguished soul;
When visions dark come o'er our dreams, wrapt in their sable shrouds,
And Hope's loved star but faintly beams, through cold and murky clouds.

There is a voice that charms the ear, more sweet than timbrel's swell,
It steals across the heart's lone halls with music none can tell;
It bids the rising tide of grief back to its fountain haste,
And spreads a path of budding flowers across the desert waste.

Oh say not then, this beauteous world is but a vale of tears,
Oh tell me not that darkness broods upon its fleeting years;
Give me to hear this angel voice, its notes harmonious pour,
I 'll drink earth's bitter cup of woe, nor ask one solace more,

But where, ah where shall mortals turn, to greet this hallowed sound?
Is it some sweet exotic, breathed alone on foreign ground?
Is it some minstrel's cheering lay, that gold alone can buy?
No, no, 't is free as air, and broad as the unbounded sky?

'T is Jesus' voice! not the soft words that wreathe the earthly tongue,
No, these will cease, and leave the heart bereft that round them clung;
Their songs of love must fall away, and silence sweep them o'er,
And memory's ear in vain will burn to catch their echoes more.

But Jesus is a steadfast friend to every humble soul;
No storms can drown his kindly voice, nor check its self-control;
Come, though all earth a mantle spread, of sorrow, doubt and care,
Still, still that heavenly voice is heard, 'Fear not! I 'm with thee there.' L. B. T.

THE SABBATH.

The world is full of toil,
It bids the traveller roam,
It binds the laborer to the soil,
The student to his home—
The beasts of burden sigh,
O'erloaded and oppress—
The Sabbath lifts its banner high,
And gives the weary rest.

The world is full of care,
The haggard brow is wrought
In furrows as of fixed despair,
And check'd the heavenward thought;
But with indignant grace,
The Sabbath's chastening tone
Drives money-changers from the place
Which God doth call his own.

The world is full of grief,
Sorrows o'er sorrows roll,
And the far hope that brings relief
Doth sometimes pierce the soul.
The Sabbath's peaceful bound
Bears mercy's holy seal,
A Balm of Gilead for the wound
That man is weak to heal.

The world is full of sin,
A dangerous flood it rolls,
The unwary to its breast to win,
And whelm unsjable souls.
The Sabbath's beacon tells
Of reefs and wrecks below,
And warns, though gay the billows swell,
Beneath are death and wo.

There is a world—where none
With fruitless labor sigh,
Where care awakes no lingering groan,
And grief no agony;
Where sin, with fatal arts,
Hath never forged her chains,
But deep-enthroned in angel hearts,
One endless Sabbath reigns. L. H. S.

THE WIDOW'S COMPLAINT.

Say, how can I with lightsome feet,
Life's rugged pathway tread,
Since he who once did cheer me on,
Lies silent now and dead.
No more with soothing words to cheer,
And soon disperse my rising fear.

How can I to the festive board,
A willing guest repair;
Since he who was my earthly all,
Will not conduct me there.
'Tis vain for me to spread the feast,
Since him I love is not a guest.

And when around the quiet hearth,
My children fondly meet,
What anguish fills my inmost soul
To see that vacant seat!
Where the loved father used to smile,
And our obtruding cares beguile.

But why indulge these notes of grief—
Why should I thus complain?
What now to me is loss severe,
Is his eternal gain.
I bow submissive to the rod;
It raised a saint to dwell with God.

A few more suns may run their course,
While I in sadness weep,
Then by his side in sweet repose
I shall securely sleep.
Then shall my soul with rapture soar
Where saints shall meet to part no more.

THE EFFICACY OF SPIRITUAL HABIT.

So build we up the being that we are;
Thus deeply drinking in the soul of things,
We shall be wise perforce; and while inspired
By choice, and conscious that the will is free,
Unswerving shall we move, as if impelled
By strict necessity, along the path
Of order, and of good. Whate'er we see,
Whate'er we feel, by agency direct
Or indirect, shall tend to feed and nurse
Our faculties, shall fix in calmer rests
Of moral strength, and raise to loftier heights
Of love divine, our intellectual soul.

MISCELLANEOUS.

NOTICE OF JOHN LANGDON.

BY JACOB B. MOORE.

The circumstances attending the early settlement of Massachusetts and New Hampshire, though generally supposed to be similar, were in some respects widely different. The planters of the old Bay State left their native country for the sake of enjoying here a degree of freedom in religion, of which they were deprived in the land of their fathers. The settlers of Piscataqua were actuated by a very different purpose. The pursuit of gain was uppermost in their thoughts, and they embarked at once in the fisheries and trade, which they followed with success, until many of the first settlers became men of opulence in the new country. The great importance of the fisheries, seems not to have escaped the attention of Capt. Smith, the discoverer of New-Hampshire; for in his account of New England he thus addresses his countrymen:—'Therefore, honorable and worthy countrymen, let not the meanness of the word *fish* distaste you, for it will afford you as good gold as the mines of Potosi and Guiana, with less hazard and change, and more certainty and facility.'

A reverend divine, in 1690, was preaching in Portsmouth on the depravity of the times, and said: 'You have forsaken the pious habits of your forefathers, who left the ease and comfort which they possessed in their native land, and came to this howling wilderness to enjoy without molestation the exercise of their pure principles of religion.' One of the congregation immediately rose, and interrupted him thus: 'Sir, you entirely mistake the matter; our ancestors did not come here on account of their religion, *but to fish and trade*.' A better illustration of the pursuits of the early settlers of New Hampshire, perhaps it would be difficult to give. The people of Portsmouth have followed the advice of Capt. Smith, and have never suffered 'the word *fish* to distaste them,' but have made it indeed a 'mine of gold' to that ancient and flourishing town.

Among the citizens of New Hampshire, educated as merchants, who have risen to public distinction, no one, perhaps, occupied a wider space than JOHN LANGDON, of Portsmouth. He was born in 1740, and received his early education in the celebrated grammar school of Major Samuel Hale. The father of young Langdon, who was a thrifty farmer, intended his son should engage in the same occupation: but the latter, looking upon commerce as the grand highway to wealth, set his heart upon becoming a merchant, and accordingly made the necessary preparations to enter a counting room.

One of the most extensive and successful mercantile houses at that time in Portsmouth, was that of Daniel Rindge, a counsellor under the provincial government, and to him young Langdon made application and was admitted to his counting-house, and soon became thoroughly versed in commercial transactions. After completing his apprenticeship with Rindge, he made several successful and very profitable trading voyages, with the view of ultimately establishing a commercial house of his own, in his native town. But the dark clouds that preceded the Revolution, began to skirt the horizon, and his mind was suddenly turned in a new direction. Naturally of a bold and fearless disposition, he entered at once into the feeling of the colonists; and possessing in a remarkable degree the power to win over multitudes, he became the acknowledged leader of the 'sons of liberty' in that little province, as much so as Samuel Adams and John Hancock, in Massachusetts.

Langdon was a leader exactly suited to the crisis. He took a conspicuous and active part in the struggle, and soon became obnoxious to the government and many of the loyal citizens, who feared the total annihilation of their trade, and looked upon disloyalty as a crime of the deepest dye. In the fall of 1774, after it had become apparent that the crisis must come, Langdon gathered around him a band of choice spirits, and together they proceeded to the king's fort at New Castle, seized upon all the powder and military stores, and removed their booty to a place of concealment, whence it could be called into use in case of emergency. This bold act produced at once an intense excitement. Gov. Wentworth stormed and issued proclamations, but not a voice uttered, or a thought whispered the secret. This was in December, four months before the battle of Lexington.

In the Spring of the year 1775, John Langdon was chosen a delegate to Congress, and attended the session which commenced in May, at Philadelphia. In January, 1776, he was re-appointed a delegate, but was not present on the adoption of the Declaration of Independence. He commanded a company of Cadets soon after the commencement of the war, and at the time of the surrender of the British army under Burgoyne, he was a volunteer at Bennington. He was also at Rhode Island with a detachment of his company, and at the time the British troops had possession of the Island, and when General Sullivan brought off the American troops. No man had a higher popularity with the people at this time than John Langdon. He was elected repeatedly to the Legislature, and was for several years Speaker of the Assembly.

When the news of the fall of Ticonderoga reached New Hampshire, the Provincial Legislature was in session at Exeter. It was at a period when the resources of the patriots were almost exhausted, the public credit was gone, and the members of the assembly were disheartened. The men of New Hampshire had already exerted themselves to the utmost for the good of the cause. John Langdon was speaker of the assembly at the time. He rose in his place, on the morning after the intelligence was received, and addressed the House to the following effect: 'My friends and fellow citizens—I have three thousand dollars in hard money; I will pledge my plate for three thousand more. I have seventy hogsheads of Tobago rum, which shall be sold for the most it will bring. These are at the service of the State. If we succeed in defending our firesides and homes, I may be remunerated; if we do not, the property will be of no value to me.'

This noble proposal infused new life into the assembly; and in the course of a few days, by means of the funds advanced by John Langdon, a brigade was assembled, and on its march to the frontiers, and to victory, under the gallant Stark. During the whole of the revolutionary struggle, Langdon was ever active and constant in his labors for the good cause. A man of the people, in the emphatic sense of the term, he was always popular with the great mass, whose interest he made it a point to sustain on all occasions. Possessing a handsome address, and being open, obliging and generous in his general conduct, he was calculated to gain the public esteem, and was among the few who were fortunate enough to retain it through life. He was honored with the highest offices the people could bestow. He was twice President of the State, under its first constitution; was a member of the convention which formed the Federal constitution; was twelve years Senator in Congress, and subsequently, for six years governor of the State. In 1811, he retired from public life, although urgently pressed to accept the nomination of vice-presidency, an office to which he might have been elected, had he not preferred the quiet and repose of private life. In the enjoyment of domestic relations, in his family, and a wide circle of friends, he chose to pass the evening of his days, remote from the cares and bustle of public life. He was religious, without being obnoxious to the charge of bigotry—and was liberal of his ample means, for charitable and benevolent purposes. He died at Portsmouth, in September, 1819, universally lamented by a people, in whose service he had spent the greater portion of his active life—*Merchant's Mag.*

[From 'The Working Man,' a volume just published by H. Perkins, Philadelphia.]

MONEY.

'Yet to be just to those poor men of pelf,
Each does but hate his neighbor as himself:
Damn'd to the mines, an equal fate betides
The slave that digs it, and the slave that hides.'
Pope.

The good and the evil of money are the subject of our daily conversation, and neither can well be represented as greater than it is. The same book of wisdom which declares to us that 'money answereth all things,' warns us that the love of it is a 'root of all evil.' We love what costs us pains; our own work, or the fruit of it; our own little garden rather than our neighbor's hot-house. It is, therefore, constantly observed that it is hard to wring money out of the hands of one who has earned it by little and little. Look at the farmer; even if he owns thousands of acres, he is sometimes startled at the call for the disbursement of twenty dollars: while the merchant who gains and loses by fifties and hundreds, will transfer ten thousand dollars' worth of stock in five minutes. Women, who seldom have the handling of large sums, are more frugal in the disposition of their means, than their more hard-hearted husbands. Hence the great moralist avers that mendicants seldom beg of women. However this may be, it is undeniable that where money is hardly got it is sure to be prized sufficiently. Let a man work hard for his dollar and he will be in danger of setting too high a value upon it; and thus, by imperceptible degrees, frugality grows into avarice, and thrift into meanness.

It is not the mere coin, the material gold, silver, copper, and alloy, that we love; at least in the outset. The miser, who is a possessed man, may transfer his regards to the sign from the thing signified, and gloat over dollars and doubloons, but what they most love is what the money will bring. To use a large word, it is the *potentiality* of happiness. We turn every thing into money. We measure every thing by money. It is money which marks the injury done by a slander or a blow. As we measure the force of an engine by horse-power, so we measure an honorable office by dollars. Men value their lives at certain sums, and persons could be found who would be bribed to run the risk of being bit by a mad dog. In consequence of this universal applicability of money as the measure of value, it comes to stand for the things which it measures. We look with complacency on the key which unlocks our treasures; and gaze on a dirty bank-note, which is only a rag.

In Pitcairn's Island, at the latest accounts, there was no money, nor any need of it. But does it follow that there can be no avarice there? I think not. The passion may look beyond the medium to the end in view, but it is still the same. The dislike to part with our cash, when reduced to its principles, is a mode of selfishness. It is only one aspect of our love of the things which money will buy. If any man would guaranty to use all these things for life, we would freely give him the money. Hence the moral evils of avarice. But for this the love of gold would be as innocent as the love of roses and lilies.

But even on the selfish principle I have sometimes thought that a more refined and profound view of the matter would loosen our hold on the purse. By pinching hard we hurt nobody but ourselves. Every one sees that if a man spends none of his money, he is wretched; hence the name *miser*, which is only the Latin for a wretch. But many make it the business of their lives to come as near this as they can. They sail as near the wind as is possible. Sound economy will teach a man that a liberal outlay of money is in some cases no more a loss, than a liberal sowing of wheat. Stolido has adopted the saving maxim never to cut a packthread of a parcel, but always to untie it; he therefore fumbles at a hard knot for ten minutes, in which he could have earned the worth of ten such packthreads. Basso grudges sixpence for a dose of physic, and in the end loses six weeks. We all agree that *time is money*. Why so? Because time will procure us money, or, what is the same, money's worth. But we are not so ready to admit, though it is equally true, that health is money—that temperance is money—that good habits are money—that character is money. Nay, I go further than this: if we must value every thing by this mercenary standard, then I say, *ease* is money, because it is worth money, and we labor all our life to earn it. Comfort is money, and happiness is money.

These remarks are certainly not intended to foster the disposition to estimate every thing by pounds, shillings and pence. God forbid! Our money-making nation needs no spur in their race; we are already pointed at by the finger of nations. But as the world's ready reckoners insist on gauging human bliss by this rule I wish to show that on their own principles a man may be too saving. Even the rule of the usurer in the old play, which was short enough to be engraven on his ring, and which is engraven on many a heart, *Tu tibi cura*, 'Take care of number one' is often violated by unwise parsimony. We may be sparing to our damage. There are better things than money. O that I could ring it through every shop, factory, and counting-house of my country! There is good which gold cannot buy, and which to barter for gold were ruin.

It cannot buy the kindly affections of the fireside. It cannot buy the blessings of friendship. It cannot buy the serene comforts of virtue, the quiet of conscience, the joys of religion. This lesson should be inculcated on the young. It is idle to fear that such a lesson will make them careless or profuse. It is a lesson opposed not to frugality, but to parsimony. Those who learn will not hoard, but neither will they squander. They will look on money, not as an ultimate good, but as the representative of purchasable advantages; and they will count it as nothing when put in the opposite scale to moral and eternal things, which are above all price.

MISS SEDGWICK ON HEALTH.

Take, for example, a young girl bred delicately in town, shut up in a nursery in her childhood—in a boarding school through her youth—never accustomed either to air or exercise, two things that the law of God makes essential to health. She marries; her strength is inadequate to the demands upon it. Her beauty fades early. She languishes through the hard offices of giving birth to children, suckling, and watching over them, and dies early; and her acquaintance lamentingly exclaim, 'What a strange Providence, that a mother should be taken in the midst of life from her children!' Was it Providence?—No! Providence had assigned her three score and ten; a term long enough to rear her children, and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it. A father, too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises on every side, of 'What a striking Providence!' This man has been in the habit of studying half the night, of passing his days in his office and in the courts, of eating luxurious dinners, and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off? The evil rarely ends here. The diseases of a father are often transmitted; and a feeble mother rarely leaves behind her vigorous children. It has been customary, in some of our cities, for young ladies to walk in thin shoes and delicate stockings in mid-winter. A healthy, blooming young girl, thus dressed in violation of heaven's laws, pays the penalty; a checked circulation, cold, fever, and death. 'What a Providence!' exclaim her friends. Was it Providence, or her own folly? A beautiful young bride goes, night after night, to parties, made in honor of her marriage.—She has a slight sore throat, perhaps, and the weather is inclement; but she must wear her neck and arms bare; for who ever saw a bride in a close evening dress? She is consequently seized with an inflammation of the lungs, and the grave receives her before her bridal days are over.

'What a Providence!' exclaims the world, 'cut off in the midst of happiness and hope!' Alas! did she not cut the thread of life herself? A girl in the country, exposed to our changeful climate, gets a new bonnet, instead of getting a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly with the idea that Providence has sent the rheumatism upon her, or should she charge it on her vanity, and avoid the folly in future? Look my young friends, at the mass of diseases that are incurred by intemperance in eating or in drinking, or in study, or in business; by neglect of exercise, cleanliness, pure air; by indiscreet dressing, tight lacing, &c., and all is quietly imputed to Providence! is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that cut short life, and of the long maladies that make life a torment or a trial. It is the opinion of those who best understand the physical system, that this wonderful machine, the body, this 'goodly temple,' would die, as few now do die, as if falling to sleep.—*Means and ends, by Miss Sedgwick.*

STANDARD OF BEAUTY IN BURMAH.

The standard of beauty, as regards complexion, seems to be a delicate yellow, which is the natural hue of the race, till deepened by long exposure to the sun. A delicate yellow powder is used, by ladies chiefly, to give the face the favorite tint, and also to impart to it a fragrant odor. This last point is of more importance among the Burmans than any where else, as they have a curious mode of kissing. Instead of a slight touch of the lips, as with us, they apply the mouth and nose closely to the person's cheek, and draw in the breath strongly, as if smelling a delightful perfume. Hence, instead of saying, 'Give me a kiss,' they say, 'Give me a smell.' There is no word in the language which translates the word 'kiss.' This people have a custom of giving an indelible black tinge to their teeth, by means of lamp black and oil applied with a hot iron. When asked the reason of this fashion they gave uniformly for answer, 'What! should we have white teeth like a dog or a monkey?' Where the teeth are not blackened in this manner, they are usually tinted red, in consequence of another custom nearly universal among them, of chewing a mixture called *coon*, which is composed of a kind of nut, with tobacco and other ingredients, smeared over with a little tempered quick-lime. This colors the whole mouth a deep red. Smoking tobacco is still more prevalent among both sexes, and is commenced by children almost as soon as they are weaned. I have seen little creatures of two or three years stark naked, tottering about with a lighted cigar in their mouth. It is not uncommon for them to become smokers, even before they are weaned, the mother often taking the cheroot from her mouth, and putting it into that of the infant! The cheroot is seldom wholly made of tobacco.—The wrapper is the leaf of the tennat tree; fragrant wood rasped fine, the dried root of tobacco, and some of the proper leaf, make the contents.—*Malcom's Travels.*

AN OLD FASHIONED MARRIAGE PORTION.

Captain John Hull, who was one of the first founders of the Old South Church, Boston, Captain of the Ancient and Honorable Artillery, a Representative of the town, and in 1680, an Assistant, was a man of wealth. A daughter of his was married to Maj. Samuel Sewall. As was usual in those days, the father was expected to give his daughter a marriage portion. So, father Hull, after his daughter was completely, and richly too, dressed and prepared for the ceremony, caused her to be put into one side of a large pair of scales, in the presence of her friends, and then piled on dollars and crowns and other silver money, until they weighed her down. Report says she was a plump hearty girl. This must have been a fat marriage portion in those days.

ANECDOTE OF LAFAYETTE.

On one occasion during the war, a white flag was sent to the enemy's camp, by Lafayette, with dispaches from the Commander-in-chief for Sir Henry Clinton. In return, Sir Henry directed his dispatch to Mr Washington. Taking it from the hands of the messenger, Lafayette remarked the address, and immediately returned word that the dispatch was directed to a reputable planter in Virginia, which would be promptly delivered at the close of the war, till which time it should not be opened. A second dispatch was returned, addressed to 'His Excellency, General Washington.'

The friends of virtue and of human happiness, are called upon to exert unwonted energy to save their erring fellow being, the drunkard from destruction. His sins are many—each one great. But he may be forgiven. Here is an opportunity of showing a love like that which Jesus bears to fallen man—to become a friend to the friendless—to seek and save the lost.

A drunkard was heard calling on God to damn the rum-seller. When reproved for it, he replied: I know that I am ruining myself and family—I long to repent, and often resolve to do so. But all my powers are unable to resist temptation. It meets me on every hand—and either I or the rumseller must perish.' This is true of thousands. They would repent, but there are so many impediments in the way, and the greatest of all, the abundance and facility of obtaining the poison, that they cannot. The sale must be put down, or the drunkard must perish.

The estimation of human laws in regard to drunkenness is wrong. A pitiful fine, or a few days' imprisonment, is all that is awarded to one of the most awful, desolating, destructive vices of man—to a vice that violates all the relations of man to man, and of man to God.

The way in which the traffic is regarded is also wrong. How is it? In many States, the sum of ten dollars will give a man a license, to be paid by four-pences, to aid a man in violating all the laws of God and rights of man. If leaving a man lo do this, clears him of the sin, then the Legislature could soon do away the necessity of a Savior. Let them license man to commit all sin, and then they are without spot. But this state cannot long exist. The suffering, the appeals of persons claiming defence and protection from those who get their living by ministering to the worst of passions, will be heard. And however amiable, sober, and discreet they may be, they will soon find that they have no right to help men thus to trample upon the happiness and peace of society—thus to ruin themselves and others. And the time must come, when wholesome and sound legislation will punish vice according to its nature, and promote the interest of society. And whenever that time comes, the sellers of intoxicating drinks will find their places in the penitentiary, instead of being licensed, countenanced, and upheld in the abominable traffic of making drunkards.—*Hunt's Lectures.*

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